

5 Of three things my heart hath been afraid, and at the fourth my face hath trembled :

6 The accusation of a city, and the gathering together of the people :

7 And a false calumny, all *are* more grievous than death.

8 A jealous woman is the grief and mourning of the heart.

9 With a jealous woman is a scourge of the tongue which communicateth with all.

10 As a yoke of oxen that is moved to and fro, so also is a wicked woman : he that hath hold of her, is as he that taketh hold of a scorpion.

11 A drunken woman is a great wrath : and her reproach and shame shall not be hid.

12 The fornication of a woman shall be known by the haughtiness of her eyes, and by her eye-lids.

13 *On a daughter that turneth not away herself, set a strict watch : lest finding an opportunity she abuse herself.

14 Take heed of the impudence of her eyes, and wonder not if she slight thee.

15 She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

16 The grace of a diligent woman shall delight her husband, and shall fat his bones.

17 Her discipline is the gift of God.

18 *Such* is a wise and silent woman, *and* there is nothing so much worth as a well instructed soul.

19 A holy and shamefaced woman is grace upon grace.

20 And no price is worthy of a continent soul.

21 As the sun, when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

22 As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age.

23 As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.

24 As everlasting foundation upon a solid rock, so the commandments of God in the heart of a holy woman.

25 At two things my heart is grieved, and the third bringeth anger upon me :

26 A man of war fainting through poverty : and a man of sense despised :

27 And he that passeth over from justice to sin, God hath prepared such an one for the sword.

28 Two sorts of *callings* have appeared to me hard and dangerous : a merchant is hardly free from negligence : and a huckster shall not be justified from the sins of the lips.

CHAP. XXVII.

Dangers of sin from several heads : the fear of God is the best preservative. He that diggeth a pit, shall fall into it.

THROUGH poverty many have sinned : and he that seeketh to be enriched, turneth away his eye.

2 As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.

3 Sin shall be destroyed with the sinner.

4 Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown.

5 As when one sifteth with a sieve, the dust will remain : so will the perplexity of a man in his thoughts.

6 The furnace trieth the potter's vessels, and the trial of affliction just men.

7 As the dressing of a tree showeth the fruit thereof, so a word out of the thought of the heart of man.

8 Praise not a man before he speaketh, for this is the trial of men.

9 If thou followest justice, thou shalt obtain her : and shalt put her on as a long robe of honour, and thou shalt dwell with her : and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation.

10 Birds resort unto their like : so truth will return to them that practise her.

11 The lion always lieth in wait for prey : so do sins for them that work iniquities.

12 A holy man continueth in wisdom as the sun : but a fool is changed as the moon.

13 In the midst of the unwise keep in the word till its time : but be continually among men that think.

14 The discourse of sinners is hateful, and their laughter is at the pleasure of sin.

15 The speech that sweareth much shall make the hair of the head stand upright : and its irreverence shall make one stop his ears.

* Infra, xlii. 11.

VER. 6. *City*. When all are charged with a crime, or when all rise up against a man. C.

VER. 8. *Woman*. Gr. adds, "against another woman."

VER. 9. *With*. Gr. "and the scourge of the tongue, which," &c. H.—Backbiting occasions the four evils aforesaid. Grot.

VER. 10. *Woman*. When oxen move the yoke moves also. Thus heresy will suffer none to rest. W.

VER. 11. *Hid*. She will be given to debauchery. S. Chrys. C.

VER. 13. *Herself*. From gazing at men. C.

VER. 15. *Hedge*. Or "stake," *palum*, (H.) on which tents were fixed. Gen. xxxviii. 14. C.—*Fail*. Incontinence will at last ruin her health. H.

VER. 16. *Bones*. The Catholic faith is the ground of all virtues. W.

VER. 18. *Worth*. Lit. "exchange." Gr. (H.) such a wife is above all price. M.

VER. 20. *Continent*. Adhering to virtue. C.

VER. 22. *Holy*. Made of gold, and placed in the sanctuary. M.

VER. 23. *Soles*. Gr. "heels." Comp. "solid pavement."

VER. 27. *To sin*. He is less excusable, as he knows what he abandons. Jer. ii. 12. C.

VER. 28. *Two*. Gr. "scarcely is a merchant exempted from negligence, and the seller of wine and eatables, (Grot.) or retailer, (Voss. *καπηλος*;) shall not be justified from sin." H.—*Negligence*. That is, from the neglect of the service of

God : because the eager pursuit of the mammon of this world is apt to make men of that calling forget the great duties of loving God above all things, and their neighbours as themselves.—*A huckster*. Or a retailer of wine. Men of that profession are both greatly exposed to danger of sin themselves, and are too often accessory to the sins of others. Ch.

CHAP. XXVII. VER. 1. *Poverty*. Gr. "the indifferent thing," as the Stoics represented money. Chap. vii. 20.—*Sinned*. Hence proceeds the danger to which little merchants are exposed.

VER. 4. *Fear*. By this the soul is preserved in a good state. W.

VER. 5. *Thoughts*. The more he thinks on some things, the more is he perplexed. C.

VER. 6. *Affliction*. Gr. "thought," (H.) or speech. C.

VER. 7. *As*. Gr. "the fruit shows the dressing," &c.

VER. 9. *Honour*. The desire of justice is the sure method to obtain it. The rest is not in Gr. H.

VER. 11. *Iniquities*. They fall deeper, or sin entails punishment. C.

VER. 12. *A*. Gr. "the speech of the wise man is wisdom throughout : but," &c. H.—The fool always mixes something improper with what good he speaks. C.—*Sun*. The wise man preserves his virtue, whether it appear or not. W.

VER. 13. *Keep*. Gr. "wait an opportunity." H.—Go but seldom. Their discourse tends to promote iniquity, (ver. 14,) and blasphemous oaths, (ver. 15,) and bloodshed, ver. 16. C.

16 In the quarrels of the proud is the shedding of blood: and their cursing is a grievous hearing.

17 He that discloseth the secret of a friend, loseth his credit, and shall never find a friend to his mind.

18 Love thy neighbour, and be joined to him with fidelity.

19 But if thou discover his secrets, follow no more after him.

20 For as a man that destroyeth his friend, so also is he that destroyeth the friendship of his neighbour.

21 And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.

22 Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare: because his soul is wounded.

23 Thou canst no more bind him up. And of a curse there is reconciliation:

24 But to disclose the secrets of a friend leaveth no hope to an unhappy soul.

25 He that winketh with the eye, forgeth wicked things, and no man will cast him off:

26 In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock.

27 I have hated many things, but not like him, and the Lord will hate him.

28 If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.

29 He that diggeth a pit shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it.

30 A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

31 Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

33 Anger and fury are both of them abominable, and the sinful man shall be subject to them.

CHAP. XXVIII.

Lessons against revenge and quarrels. The evils of the tongue.

HE *that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

* Deut. xxxii. 35; Matt. vi. 14; Mark xi. 25; Rom. xii. 19.

VER. 15. *Ears.* The Jews did so, when they heard blasphemy. Acts vii. 56. M.

VER. 19. *Him.* He will never trust thee more. Ver. 22.

VER. 20. *Friend.* Sept. Rom. and Alex., "enemy." H.—This crime is like murder.

VER. 22. *Because.* Gr. "for one may bind up a wound, and an insult may be pardoned. But he who hath revealed secrets, hath lost all hope," (H.) or "confidence." Ver. 24; chap. xxii. 27.

VER. 25. *Off.* Some Gr. copies have, "he who knows him will depart from him."

VER. 28. *Wound.* Gr. "deal wounds. He," &c. H.—Traitors, in the dark, often wound their fellows, (C.) or themselves. M.

VER. 30. *Him.* God will punish, when the sinner has perhaps forgotten his offence. C.—Such are often chastised here, and always hereafter. W.

CHAP. XXVIII. VER. 1. *Sins* To seek revenge out of rancour, or contrary to justice, is a grievous sin. W

2 Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest.

3 Man to man reserveth anger, and doth he seek remedy of God?

4 He hath no mercy on a man like himself, and doth he entreat for his own sins?

5 He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins?

6 Remember thy last things, and let enmity cease:

7 For corruption and death hang over in his commandments.

8 Remember the fear of God, and be not angry with thy neighbour.

9 Remember the covenant of the Most High, and overlook the ignorance of thy neighbour.

10 Refrain from strife, and thou shalt diminish *thy* sins:

11 For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

12 For as the wood of the forest is, so the fire burneth: and as man's strength is, so shall his anger be, and according to his riches he shall increase his anger.

13 A hasty contention kindleth a fire: and a hasty quarrel sheddeth blood: and a tongue that beareth witness bringeth death.

14 If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

15 The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace.

16 The tongue of a third person hath disquieted many, and scattered them from nation to nation.

17 It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men.

18 It hath cut in pieces the forces of people, and undone strong nations.

19 The tongue of a third person hath cast out valiant women, and deprived them of their labours.

20 He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.

21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.

22 Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.

23 Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and

VER. 2. *Forgive.* This charity enforces, when the offender is penitent, if the remission of punishment be not contrary to justice and discipline. W.—Matt. vi. 12, and xviii. 32; Luke vi. 37.

VER. 5. *And doth.* Gr. "who will expiate his sins?" Is God bound to receive his victims or prayers while he entertains such dispositions? C.

VER. 7. *In his commandments.* Supply the sentence out of the Greek thus: Remember corruption and death, and abide in the commandments, (Ch.) which condemn revenge. Exod. xxiii. 4. C.—Comp. "and do not rage or menace thy neighbour with destruction and death; yea, stick to the commandments. Be mindful of the precepts, and be not angry with thy neighbour; and of the covenant," &c. Ver. 9. H.

VER. 9. *Ignorance.* He uses a softer term. In effect, most quarrels proceed from a misunderstanding. "Every sinner is ignorant."

VER. 16. *Third.* Who carries stories between friends, to set them at variance. C.

VER. 22. *Their own.* Gr. "the." Detraction separates many friends. C.

that hath not drawn the yoke thereof, and hath not been bound in its bands:

24 For its yoke is a yoke of iron: and its bands are bands of brass.

25 The death thereof is a most evil death: and hell is preferable to it.

26 Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame.

27 They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them.

28 Hedge in thy ears with horns, hear not a wicked tongue, and make doors and bars to thy mouth.

29 Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth:

30 And take heed lest thou slip with thy tongue, and all in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

CHAP. XXIX.

Of charity in lending money, and justice in repaying. Of alms, and of being surety.

HE that showeth mercy, lendeth to his neighbour: and he that is stronger in hand keepeth the commandments.

2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.

3 Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

4 Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.

5 Till they receive, they kiss the hands of the lender, and in promise they humble their voice:

6 But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:

7 And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it.

8 But if not, he will defraud him of his money, and he shall get him for an enemy without cause:

9 And he will pay him with reproaches and curses, and instead of honour and good turn: will repay him injuries.

10 Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.

^a Tobias iv. 10; Supra, xvii. 18.

11 But yet towards the poor be thou more hearty, and delay not to show him mercy.

12 Help the poor because of the commandment: and send him not away empty-handed because of his poverty.

13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

14 Place thy treasure in the commandments of the Most High, and it shall bring thee more profit than gold.

15 Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.

16 Better than the shield of the mighty, and better than the spear:

17 It shall fight for thee against thy enemy.

18 A good man is surety for his neighbour: and he that hath lost shame will leave him to himself.

19 Forget not the kindness of thy surety: for he hath given his life for thee.

20 The sinner and the unclean fleeth from his surety.

21 A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.

22 A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him.

23 Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea.

24 It hath made powerful men to go from place to place round about, and they have wandered in strange countries.

25 A sinner that transgresseth the commandment of the Lord shall fall into an evil suretyship: and he that undertaketh many things shall fall into judgment.

26 Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.

27 The chief thing for man's life is water and bread, and clothing, and a house to cover shame.

28 Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

29 Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

30 It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

31 He shall entertain, and feed, and give drink to the unthankful, and moreover he shall hear bitter words.

^b Infra, xxxix. 31.

VER. 25. *Hell.* Or rather "the grave."

VER. 26. *Its.* Gr. "it shall not take hold of the pious, and they shall not," &c. H.—Their virtue shall quickly shine forth. C.

VER. 28. *Hear.* Gr. "lo, hedge in thy possessions with thorns: bind up thy silver and gold." H.—To pay attention to detraction is as bad as to utter it. W.

VER. 29. *Just.* Gr. "a door and bolt," &c., as ver. 28. If people guard their property with so much care, why do they make light of words? H.

VER. 30. *Tongue.* Gr. "by them, lest thou fall before him who lays snares." Chap. xxix. H.

CHAP. XXIX. VER. 1. *Hand.* That is, he that is hearty and bountiful in lending to his neighbour in his necessity. Cl. *Ænus*, in this book, means simply "lending." Rondet.—This is a work of mercy, and a sort of alms.—He who lends will receive usury from the Lord. Prov. xix. 17. Psal. xxxvi. 21.—*In hand.* Rich.

VER. 5. *Hands.* Like slaves. Macrob. .

VER. 7. *Found it.* Seeming to make thee partaker of his good fortune, (Jans.) or he will keep the other half as his own. Grot.

VER. 9. *Injuries.* Thus one loses both money and friends. Must we then never lend? If the person be poor, we must be ready to give. C.

VER. 11. *And delay.* Or lit. "and for an alms, drag him not along." H.—

Let not the fraud of many deter thee from assisting the poor, for the sake of God and justice. C.

VER. 13. *Friend.* He is entitled to partake of all thy goods. If he be only thy fellow creature, assist him; and God will reward thee. Matt. vi. 19.

VER. 15. *Heart.* Gr. "thy store-houses," the poor. C.—I never read that one who was liberal to the poor came to an evil death, as he has so many to intercede for him, whose prayers must be heard. S. Jer. ad Nepot.

VER. 19. *Life.* Or his subsistence, (chap. xix. 28,) though some answered for the person of another. 3 Kings xx. 39.

VER. 20. *And.* Gr. "will turn away the goods of his surety, (21) and the ungrateful in mind will abandon his redeemer." H.—*Him.* Gr. subjoins ver 23. H.

VER. 23. *Estate, (dirigentes,)* whose affairs were prosperous. M.

VER. 26. *Not.* Prudence requires that we should not ruin ourselves to help others. W.

VER. 27. *Shame.* Clothing is like a portable house. Grot.—Man stands in need of little, and those who are content will not need to borrow. Ver. 29.

VER. 31. *Shall.* Or "has formerly entertained" those, who now reproach him, make him serve in the meanest offices, and at last cast him forth. It may

32 Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

34 These things are grievous to a man of understanding: the upbraiding of house-room, and the reproaching of the lender.

CHAP. XXX.

Of correction of children. Health is better than wealth. Excessive grief is hurtful.

HE^a that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

2 He that instructeth his son, shall be praised in him, and shall glory in him in the midst of them of his household.

3 ^bHe that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

4 His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies,

6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

8 A horse not broken becometh stubborn, and a child left to himself will become headstrong.

9 Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful.

10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

11 Give him not liberty in his youth, and wink not at his devices.

12 ^cBow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

14 Better is a poor man who is sound, and strong of

constitution, than a rich man who is weak, and afflicted with evils.

15 Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues.

16 There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

17 Better is death than a bitter life: and everlasting rest, than continual sickness.

18 Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.

19 ^dWhat good shall an offering do to an idol? for it can neither eat, nor smell:

20 So is he that is persecuted by the Lord, bearing the reward of his iniquity:

21 ^eHe seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

22 ^fGive not up thy soul to sadness, and afflict not thyself in thy own counsel.

23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.

24 Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee.

25 ^gFor sadness hath killed many, and there is no profit in it.

26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time.

27 A cheerful and good heart is always feasting: for his banquets are prepared with diligence.

CHAP. XXXI.

Of the desire of riches, and of moderation in eating and drinking.

WATCHING for riches consumeth the flesh, and the thought thereof driveth away sleep.

2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

4 The poor man hath laboured in his low way of life, and in the end he is still poor.

^a Prov. xlii. 24, and xxiii. 13.—^b Deut. vi. 7.—^c Supra, vii. 25.—^d Dan. xiv. 6.

^e Supra, xx. 2.—^f Prov. xii. 25, and xv. 13, and xvii. 22.—^g 2 Cor. vii. 10.

also signify that people who receive ungrateful vagabonds, will be required to serve them, and had better keep them out. Ver. 33. C.

VER. 33. *Give.* Gr. "depart, stranger, from the face of glory; for," &c. H.

VER. 34. *Lender.* Who demands his money, and upbraids his debtor. M.

CHAP. XXX. VER. 1. *He.* Gr. prefixes "on children." H.—*And not,* &c., is omitted in Gr. It may signify, and not beg, (C.) or steal. H.

VER. 2. *Them.* Gr. "his acquaintance." H.—He sees himself re-born in his son. Ver. 4. C.

VER. 7. *Wounds.* To which he has exposed himself for his child's welfare, (2 Cor. xii. 15. Raban.,) or if he neglect correction, he will have to bewail the wounds which his son's imprudence shall occasion. Syr., Vat., Gr., Comp.—The eldest brother must take care of the rest, so as even to expose himself to danger. W.

VER. 10. *Laugh.* "Smiling he must be feared." S. Greg. Mor. xx. 3.

VER. 11. *Devices.* Gr. "sins of ignorance." Youth is incapable of guiding itself, being destitute of experience, and too confident. Prov. xxx. 45.

VER. 14. *Evils.* Health is better than riches. Pythag., &c.

VER. 15. *Justice.* This is the first of all advantages. C.

VER. 17. *Rest.* In the grave. He speaks not of the soul. Job iii. 13.

VER. 18. *Grave.* The dead cannot partake of them, (C.) so neither can the sick of their great possessions. H.

VER. 21. *Sighing.* Thus meat is useless to those whom God visits with sickness. See chap. xx. 3.

VER. 22. *Sadness.* For temporal things, but trusting in Providence. 1 Pet. v. 7. Grief for sin is alone of service. 2 Cor. vii. 10. C.

VER. 23. *A never.* Gr. "the joy," &c. Prov. xvii. 12, and 2 Cor. ix. 7.

VER. 24. *Have.* Gr. "love thy soul, and comfort thy heart, and drive," &c. H.

VER. 25. *Many.* Bringing on maladies, and driving people into despair. Ver. 22.

VER. 26. *Envy.* Or jealousy. These passions banish joy. Envy is like rust. C.

VER. 27. *Always.* Gr. "will mind the meats which it shall eat." H.—It will feast and enjoy content.

CHAP. XXXI. VER. 1. *Riches.* Lit. "honesty" has this sense. H.—The study of virtue and of the Scriptures removes temptations of the flesh. S. Jer. ad Rust. W.

VER. 2. *Hand.* With too much anxiety. C.—Gr. "the solicitude of watching will drive away slumber, and a grievous malady will moderate sleep," (Grabe. H.) or "sleep will alleviate a severe illness," as experience evinces. C.

VER. 4. *Poor.* All have not equal success. Prov. x. 22; Psal. cxxvi. 1. Drus.

5 He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

6 *Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

7 Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

8 Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

9 Who is he, and we will praise him? for he hath done wonderful things in his life.

10 Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them:

11 Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

12 Art thou set at a great table? be not the first to open thy mouth upon it.

13 Say not: There are many things which are upon it.

14 Remember that a wicked eye is evil.

15 What is created more wicked than an eye? therefore shall it weep over all the face when it shall see.

16 Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

17 Be not hasty in a feast.

18 Judge of the disposition of thy neighbour by thyself.

19 Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

20 Leave off first, for manners sake: and exceed not, lest thou offend.

21 And if thou sittest amongst many, reach not thy hand out first of all: and be not the first to ask for drink.

22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

23 Watching, and choler, and gripes, are with an intemperate man:

24 Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

25 And if thou hast been forced to eat much, arise, go

out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.

26 Hear me, my son, and despise me not: and in the end thou shalt find my words.

27 In all thy works be quick, and no infirmity shall come to thee.

28 The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.

29 Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.

30 Challenge not them that love wine:^b for wine hath destroyed very many.

31 Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

32 Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.

33 What is his life, who is diminished with wine?

34 What taketh away life? death.

35 *Wine was created from the beginning to make men joyful, and not to make them drunk.

36 Wine drunken with moderation is the joy of the soul, and the heart.

37 Sober drinking is health to soul and body.

38 Wine drunken with excess raiseth quarrels, and wrath, and many ruins.

39 Wine drunken with excess is bitterness of the soul.

40 The heat of drunkenness is the stumblingblock of the fool, lessening strength, and causing wounds.

41 Rebuke not thy neighbour in a banquet of wine, and despise him not in his mirth.

42 Speak not to him words of reproach: and press him not in demanding again.

CHAP. XXXII.

Lessons for superiors and inferiors. Advantages of fearing God, and doing nothing without counsel.

HAVE they made thee ruler? be not lifted up: be among them as one of them.

2 Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:

3 That thou mayest rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.

4 Speak, thou that art elder: for it becometh thee,

* Supra, viii. 3.—Judith xiii. 4.

* Psal. ciii. 15; Prov. xxxi. 4.

VER. 5. *Justified.* He is exposed to various temptations. 1 Tim. vi. 9.

VER. 7. *To it.* Being a sort of idol. Col. iii. 5. C.—*Woe.* Gr. "and every," &c.

VER. 8. *Nor, &c.* Gr. (9) *who, &c.* "Pride is the worm of riches." S. Aug.—"In delights, chastity is endangered; and humility in the midst of riches." S. Bern. Conv. Cler. 30.—Not to transgress, on such occasions, is the greatest miracle. C.

VER. 11. *In, &c.* Gr. Alex. "and wisdom (Grabe substitutes *the Church*) shall proclaim his alms." H.—God will bless his riches. C.

VER. 12. *Be, &c.* Gr. "do not open," (H.) show not too much greediness.

VER. 14. *Wicked.* Jealous or avaricious, as if the person feared lest he should have to prepare the like sumptuous entertainment. Prov. xxiii. 1. Judas blamed the profusion of Magdalene. John xii. 5.

VER. 15. *Face.* Or portion set before him. 1 Kings i. 5. C.—*When.* Gr. "whosoever it, (H.) or he, (C.) shall look, stretch not forth thy hand, and strive not with him in the dish. Judge," &c. Let the envious person (H.) or the master be served first. C.

VER. 19. *Use.* Gr. "in all act considerately. Eat like a man," &c. (H.) not like a beast.

VER. 21. *Of all.* Gr. "of them. How," &c. H.—Politeness is grounded on virtue. C.

VER. 22. *Wine.* Gr. specifies nothing, and to eat much is unwholesome. H.

VER. 23. *Choler.* Or the cholic. The intemperate, *infrunito*, (C.) Gr. "insatiable," cannot sleep. H.

VER. 27. *Quick.* Intemperance and idleness are the great sources of illness.

VER. 28. *Bread.* And other provisions; while the miser is condemned. Prov. xxii. 9. C.—Bread supports the body, and instruction the soul. If it be bad, it does the reverse. W.

VER. 30. *Challenge.* Not to fight, or rather (H.) to drink. Isa. v. 22. C.

VER. 32. *Taken.* Gr. "is as good as life," &c.—*Thou shalt.* Gr. "what," &c.

VER. 33. *With.* Gr. "destitute of wine, (35) and this was created to," &c.

VER. 35. *And not.* Gr. (36) "sufficient wine taken in season is the," &c.

CHAP. XXXII. VER. 1. *Ruler.* Or king of the feast, alluding to an ancient custom. Est. i. 8. C.—Humility is most requisite for those in power, and it is most difficult to condemn vain honours, when enjoyed. S. Greg. Pastor. W.

VER. 3. *Contribution,* towards the feast, (M.) or company. This sentence is not in Gr. "rejoice on their account, and for the excellent disposition, mayest receive a crown." H.

5 To speak the first word with careful knowledge, and hinder not music.

6 Where there is no hearing, pour not out words, and be not lifted up out of season with thy wisdom.

7 A concert of music in a banquet of wine is as a carbuncle set in gold.

8 As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.

9 Hear in silence, and for thy reverence good grace shall come to thee.

10 Young man, scarcely speak in thy own cause.

11 If thou be asked twice, let thy answer be short.

12 In many things be as if thou wert ignorant, and hear in silence, and withal seeking.

13 In the company of great men take not upon thee: and when the ancients are present, speak not much.

14 Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee.

15 And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

16 And do what thou hast a mind, but not in sins or proud speech.

17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

19 He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein.

20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light.

21 A sinful man will flee reproof, and will find an excuse according to his will.

22 A man of counsel will not neglect understanding, a strange and proud man will not dread fear:

23 Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.

24 My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

25 Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumblingblock to thy soul.

^a Supra, xxi. 17.

VER. 5. *Music.* Which usually accompanied the meals of the rich. Hor. ii. Ode 11.

VER. 6. *Words.* Some Gr. copies have, "where there is a concert, pour," &c. C.—*And be.* Gr. "and utter not wise sayings out of season."

VER. 7. *Wine* was not used at all meals. C.

VER. 9. *Hear.* Gr. (10) "young man, speak if there be wanted of thee; scarcely twice if thou be asked. Sum up thy speech, much in few words. Be knowing and still silent. (11) In the," &c. H.

VER. 13. *Thee.* Gr. implies to be equal. C.

VER. 14. *Storm.* Lit. "hail." Gr. "thunder." H.—It comes forth at the same time as the lightning, but travels slower. C.—*For.* Gr. (15) "at," &c. H.

VER. 17. *Bless.* This is taught by the light of reason, (chap. v. 7,) and the omission before or after meals betrays a want of faith and gratitude, particularly in Christians.

VER. 20. *Light.* They shall advance in virtue and glory. Prov. iv. 18. C.

VER. 21. *Excuse.* Lit. "comparison."

VER. 24. *Without counsel;* or "by himself," (C.) *cum eo.*—*And.* Gr. "do nothing without counsel, and in acting do not repent," (H.) but execute what has been prudently devised. C.—God directs; yet he would have us to ask advice. W.

26 And beware of thy own children, and take heed of them of thy household.

27 In every work of thine regard thy soul in faith: for this is the keeping of the commandments.

28 He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

CHAP. XXXIII.

The fear of God is the best security. Times and men are in the hands of God. Take care of thyself as long as thou livest, and look to thy servants.

NO evils shall happen to him that feareth the Lord, but in temptation God will keep him, and deliver him from evils.

2 A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

3 A man of understanding is faithful to the law of God, and the law is faithful to him.

4 He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer.

5 *The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree.

6 A friend that is a mocker, is like a stallion horse he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, and one light another, and one year another year, when all come of the sun?

8 By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.

9 And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

10 Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, ^band out of the earth, from whence Adam was created.

11 With much knowledge the Lord hath divided them, and diversified their ways.

12 Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station.

13 ^cAs the potter's clay is in his hand, to fashion and order it.

^b Gen. ii. 7.—^c Rom. ix. 11.

VER. 25. *Rugged way.* The end of which is unknown. Luke xiv. 28. C.—*Lest.* Gr. "and keep a guard over thy children. In every good work confide in thy soul; for," &c. H.

VER. 27. *In faith.* That is, follow sincerely thy soul in her faith and conscience, (Ch.) when it is well informed. Gr. "in every good work believe thy soul; for," &c. C.—Act not in opposition to it. W.—*All that is not of faith is sin,* (Rom. xiv. 23,) inasmuch as it is against conscience. H.

CHAP. XXXIII. VER. 1. *Evils.* God will make all turn to the advantage of the elect.

VER. 3. *To him.* God will fulfil all his promises. C.—Gr. continues, "as the interrogation (H.) of the Urim, (δηλων. C.) prepare what to say, and so thou shalt be heard. Put on instruction, and thus reply." H.—Speak not without being prepared.

VER. 5. *Cart.* Inconstant and grating. C.

VER. 7. *Another.* God's will alone appoints one to be holy or fine; and another to be stormy, or dedicated to labour. C.

VER. 12. *Station.* Exterminating the Chanaanites. God disposes of all with sovereign power and justice. Rom. ix. 29.

VER. 14. *Ordering.* All depend on God. C.—"The predestination of the saints is nothing but the foreknowledge and preparation of God's benefits, by which

14 All his ways are according to his ordering : so man is in the hand of him that made him, and he will render to him according to his judgment.

15 Good is set against evil, and life against death : so also is the sinner against a just man. And so look upon all the works of the Most High. Two and two, and one against another.

16 And I awaked last of all, and as one that gathereth after the grape-gatherers.

17 In the blessing of God I also have hoped : and as one that gathereth grapes, have I filled the wine-press.

18 ^aSee that I have not laboured for myself only, but for all that seek discipline.

19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

20 Give not to son or wife, brother or friend, power over thee while thou livest ; and give not thy estate to another : lest thou repent, and thou entreat for the same.

21 As long as thou livest, and hast breath in thee, let no man change thee.

22 For it is better that thy children should ask of thee, than that thou look toward the hands of thy children.

23 In all thy works keep the pre-eminence.

24 Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy disease, distribute thy inheritance.

25 Fodder, and a wand, and a burden, are for an ass : bread, and correction, and work, for a slave.

26 He worketh under correction, and seeketh to rest : let his hands be idle, and he seeketh liberty.

27 The yoke and the thong bend a stiff neck, and continual labours bow a slave.

28 Torture and fetters are for a malicious slave : send him to work, that he be not idle :

29 For idleness hath taught much evil.

30 Set him to work : for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one : and do no grievous thing without judgment.

31 ^bIf thou have a faithful servant, let him be to thee as thy own soul : treat him as a brother : because in the blood of thy soul thou hast gotten him.

32 If thou hurt him unjustly, he will run away.

33 And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

^a Supra, xxiv. 47.—^b Supra, vii. 21.

those are most certainly liberated who obtain their freedom. But where are the rest left ; except in the lump of perdition, by the just judgment of the Deity ? S. Aug. Persev. 14, n. 35, and Corrupt. 13, n. 42.

VER. 15. *Another.* Antitheses adorn a discourse, as opposite things do the universe. S. Aug. de Civ. Dei, xi. 18.—God will make the wicked subservient to his glory.

VER. 16. *Of all.* Solomon, Ezechias, &c., made various collections of similar maxims. C.—The books of the Machabees were alone written after this in the Old Testament. M.

VER. 21. *Change thee.* That is, so as to have this power over thee. Ch.—Be inflexible on this head. C.

VER. 23. *The pre-eminence.* That is, be master in thy own house, and part not with thy authority. Ch.—Let not thy wife or servants rule in thy name. M.

VER. 25. *Fodder.* Gr. prefixes "on slaves." H.

VER. 27. *A stiff.* Gr. "the neck, (28) torture," &c. H.

VER. 31. *Faithful,* is not expressed in Gr., but must be understood.—*Blood.* Taking him prisoner at the hazard of thy life. The like misfortune might easily have befallen thee. C.

VER. 33. *Thou.* Gr. "on what road wilt thou seek for him?"

CHAP. XXXIV.

The vanity of dreams. The advantage of experience, and of the fear of God.

THE hopes of a man that is void of understanding are vain and deceitful : and dreams lift up fools.

2 The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another : as when a man's likeness is before the face of a man.

4 What can be made clean by the unclean ? and what truth can come from that which is false ?

5 Deceitful divinations, and lying omens, and the dreams of evil-doers, are vanity.

6 And the heart fancieth as that of a woman in travail : except it be a vision sent forth from the Most High, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.

9 What doth he know, that hath not been tried ? A man that hath much experience, shall think of many things : and he that hath learned many things, shall show forth understanding.

10 He that hath no experience, knoweth little : and he that hath been experienced in many things, multiplieth prudence.

11 He that hath not been tried, what manner of things doth he know ? he that hath been surprised, shall abound with subtlety.

12 I have seen many things by travelling, and many customs of things.

13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

14 The spirit of those that fear God, is sought after, and by his regard shall be blessed.

15 For their hope is on him that saveth them, and the eyes of God are upon them that love him.

16 He that feareth the Lord shall tremble at nothing and shall not be afraid : for he is his hope.

17 The soul of him that feareth the Lord is blessed.

18 To whom doth he look, and who is his strength.

19 ^cThe eyes of the Lord are upon them that fear him

^c Psal. xxxiii. 16.

CHAP. XXXIV. VER. 1. *The.* Gr. "on dreams. The," &c. H.—No dependence can be had on the pretended interpretation of dreams, which do not come from God (C.) ; as some do. Matt. i. ; Dan. ii. W.

VER. 4. *Unclean.* This text has been abused, to prove that the sinner cannot confer grace in the sacraments. C.—But Christ does this by his ministry. S. Aug. Psal. x. n. 6.

VER. 5. *Deceitful.* Gr. "divinations, and auguries, and dreams, are vain."

VER. 6. *High,* as those of Jacob, Joseph, &c., were. Yet it is difficult to make the discrimination. S. Greg. Dial. iv. 48.

VER. 8. *Law,* which forbids attention to dreams. Lev. xix. 26 ; Isa. viii. 20 A. Lap.

VER. 9. *What.* Gr. "A man who has travelled, knows much," &c. H.

VER. 10. *Experienced.* Gr. "much abroad, shall abound with subtlety (11) I," &c.

VER. 12. *And.* Gr. "And I know more than I announce." Grabe's edit.

VER. 13. *For.* Gr. "On account of these things I have been saved : " (H.) by my great experience, which gives weight to my instructions.

VER. 14. *Is.* Gr. "shall live. (15) For . . . them. (16) He," &c. H.

he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon.

20 A preservation from stumbling, and a help from falling; he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

21 *The offering of him that sacrificeth of a thing wrongfully gotten, is stained; and the mockeries of the unjust are not acceptable.

22 The Lord is only for them that wait upon him in the way of truth and justice.

23 ^bThe Most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.

24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of the father.

25 The bread of the needy is the life of the poor: he that defraudeth them thereof, is a man of blood.

26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.

27 He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers.

28 When one buildeth up, and another pulleth down: what profit have they but the labour?

29 When one prayeth, and another curseth: whose voice will God hear?

30 He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail?

31 ^aSo a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

CHAP. XXXV.

What sacrifices are pleasing to God.

HE that keepeth the law, multiplieth offerings.

2 ^cIt is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.

3 And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.

4 He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice.

5 ^dTo depart from iniquity, is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins.

6 ^eThou shalt not appear empty in the sight of the Lord.

^a Prov. xxi. 27.—^b Prov. xv. 8.—^c Deut. xxiv. 14; Supra, vii. 22.—^d 2 Pet. ii. 21.—^e 1 Kings xv. 22.—^f Jer. vii. 3, and xxvi. 13.—^g Exod. xxiii. 15, and xxxiv. 20; Deut. xvi. 16.

VER. 21. *Mockeries.* Some Gr. copies have, "gifts." Such unjust presents, or sacrifices, God will abhor. Isa. xli. 8; Deut. xxiv. 15. C.

VER. 22. *Lord.* Gr. (23) "most . . . wicked, nor," &c.

VER. 28. *Labour.* So, if your sacrifices be ill-gotten, they will not be received; and if you relapse, you will be as bad as ever. C.

VER. 30. *Dead.* Lit. "is baptized by or from the dead:" *baptizatur a mortuis.* H.—S. Cyprian thought this text was peremptory against the baptism of heretics, and the Donatists were of the same opinion. They seem not to have read, if he touch him again, which entirely alters the meaning. S. Aug. admonishes them of this; though he explains it of the pagan rather than of the Jewish purifications, to which it refers. Num. xix. 11. See S. Aug. c. Cres. i. 24, and ii. 25; c. Petil. l. 9. S. Cyp. Ep. ad Quint. C.

VER. 31. *Prayer.* A relapse makes the former repentance useless. Matt. xviii. 33. W.

CHAP. XXXV. VER. 1. *Offerings.* He cannot otherwise observe the law. H.

VER. 2. *And to.* Gr. (4) "He," &c. H.—The peace-offering and that for sin, as well as the oblation of fine flour and of praise, (which is the most perfect of all,) are noticed. C.—External sacrifice must not be neglected. W.

7 For all these things are to be done, because of the commandment of God.

8 The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the Most High.

9 The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.

10 Give glory to God with a good heart: and diminish not the first-fruits of thy hands.

11 ^bIn every gift show a cheerful countenance, and sanctify thy tithes with joy.

12 Give to the Most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:

13 For the Lord maketh recompense, and will give thee seven times as much.

14 ^cDo not offer wicked gifts, for such he will not receive.

15 And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.

16 The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.

17 He will not despise the prayers of the fatherless nor the widow, when she poureth out her complaint.

18 Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall?

19 For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them.

20 He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.

21 The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the Most High behold.

22 And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:

23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust,

24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption.

25 Till he have judged the cause of his people, and he shall delight the just with his mercy.

^a 2 Cor. ix. 7; Tob. iv. 9.—^b Lev. xxii. 21; Deut. xv. 21.—^c Deut. x. 17; 2 Par. xix. 7; Job xxxiv. 19; Wisd. vi. 8; Rom. ii. 11; Gal. ii. 6; Col. iii. 25; Acts x. 34; 1 Pet. i. 17.

VER. 4. *Sacrifice.* Gr. adds, "of praise." H.—This was the true spirit of the law. C.

VER. 6. *Lord.* The poor, who present a virtuous heart, are more acceptable than the rich, who are buried in sin, though the latter may offer the most splendid sacrifices. H.

VER. 10. *Heart.* Lit. "mind." Gr. "eye," (H.) free from avarice. 2 Cor. ix. 7.

VER. 11. *Sanctify:* "set apart" for the use of the ministers, and of the temple. C.

VER. 14. *Wicked;* defective. Lev. xxii. 21; Mal. i. 7. Gr. "curtailed, or ill-acquired," (C.) or "do not bribe" God (*δοροκοποι.* Grot.); as the word is used 2 Mac. God will not regard our gifts, to let our offences escape punishment. Isa. xlii. 1. C.

VER. 21. *He, or "it,"* C.—Prayer is personified, and presents itself before God.

VER. 22. *Them, the Gentiles, &c.,* ver. 23. Gr. "will not delay to punish them, till he crush the loins of the unmerciful. And," &c. H.

VER. 24. *Adam, who was not spared.* C.—Gr. "of men and their desires." H.—Our version seems to be taken from the Heb. D.—Adam sometimes denotes any man. M.

26 The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

CHAP. XXXVI.

A prayer for the church of God. Of a good heart, and a good wife.

IAVE mercy upon us, O God of all, and behold us, and show us the light of thy mercies :

2 And send thy fear upon the nations, that have not sought after thee : that they may know that there is no God beside thee, and that they may show forth thy wonders.

3 Lift up thy hand over the strange nations, that they may see thy power.

4 For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence,

5 That they may know thee, as we also have known thee, that there is no God beside thee, O Lord.

6 Renew thy signs, and work new miracles.

7 Glorify thy hand, and thy right arm.

8 Raise up indignation, and pour out wrath.

9 Take away the adversary, and crush the enemy.

10 Hasten the time, and remember the end, that they may declare thy wonderful works.

11 Let him that escapeth be consumed by the rage of the fire : and let them perish that oppress thy people.

12 Crush the head of the princes of the enemies, that say : There is no other beside us.

13 Gather together all the tribes of Jacob : that they may know that there is no God besides thee, and may declare thy great works : and thou shalt inherit them as from the beginning.

14 Have mercy on thy people, upon whom thy name is invoked : and upon Israel, whom thou hast raised up to be thy first-born.

15 Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.

16 Fill Sion with thy unspeakable words, and thy people with thy glory.

17 Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name.

18 Reward them that patiently wait for thee, that thy prophets may be found faithful : and hear the prayers of thy servants,

19 ^bAccording to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God, the beholder of all ages.

^a Exod. iv. 22.

CHAP. XXXVI. VER. 1. *Have.* He has pointed out the conditions for prayer, and now he gives a model.—*And show.* Gr. (2) "send."

VER. 2. *That.* Gr. Rom. omits the rest. But Grabe retains, "all nations which seek not after thee." H.

VER. 4. *Sanctified,* by chastising us, or by protecting our fathers in the desert.

VER. 11. *Escapeth* the sword. Deut. xxxii. 36. He foretells the event, or wishes that they may be chastised, in order that they may enter into themselves, and adore the one true God.

VER. 13. *That.* Gr. transposes the rest, and has only, *and thou, &c.* H.

VER. 15. *Rest,* where the temple is built. 2 Par. vi. 41; Psal. cxxxi. 8.

VER. 18. *Thee.* The Jews were more faithful after the captivity. The author seems to beg for the coming of the Messias.

VER. 19. *People,* which thou hast prescribed. Num. vi. 24. C.—*Direct.* Gr. "All shall know."—*Art.* Gr. "Lord art the God of ages." H.—Here the prayer ends. C.

20 The belly will devour all meat, yet one is better than another.

21 The palate tasteth venison, and the wise heart false speeches.

22 A perverse heart will cause grief, and a man of experience will resist it.

23 A woman will receive every man : yet one daughter is better than another.

24 The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

25 If she have a tongue that can cure, and likewise mitigate and show mercy : her husband is not like other men.

26 He that possesseth a good wife, beginneth a possession : she is a help like to himself, and a pillar of rest.

27 Where there is no hedge, the possession shall be spoiled : and where there is no wife, he mourneth that is in want.

28 Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

CHAP. XXXVII.

Of the choice of friends and counsellors.

EVERY friend will say : I also am his friend : but there is a friend, that is only a friend in name. Is not this a grief even to death ?

2 But a companion and a friend shall be turned to an enemy.

3 O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness ?

4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble he will be against him.

5 There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

8 Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

9 Beware of a counsellor. And know before what need he hath : for he will devise to his own mind :

10 Lest he thrust a stake into the ground, and say to thee :

11 Thy way is good ; and then stand on the other side to see what shall befall thee.

^b Num. vi. 24.

VER. 20. *Another.* Thus act discreetly in the pursuit of knowledge. The good may be distinguished from bad, as easily as venison can from other meats. C

VER. 22. *Resist.* Gr. "requite it," as it deserves. H.

VER. 26. *Good,* is not in Greek, but the context shows that it is necessary. H.—By concord small possessions increase, as by discord the greatest are lost. W.

VER. 28. *Rest,* or abode with his wife and family. The Jews in general married, and such as delayed were deemed suspicious characters. Prov. xxvii. 8. C.

CHAP. XXXVII. VER. 1. *Death.* Gr. explains this (C.) : I mean (2) "a companion and friend turned ?" &c. H.—True friendship is most necessary, and false most dangerous. W.

VER. 5. *Will.* Grotius suspects that *not* is wanting. Yet, if such a false friend take up arms, it will only be (C.) for his own belly. M.—*Not* is ill-omitted in the Comp. edit. in the last part of the following verse.

VER. 7. *Snare.* Gr. Rom. and Alex. has at the end (C.) of ver. 11, "with him that suspecteth thee." H.

12 Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks.

13 Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field-labourer of every work.

14 Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

15 But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,

16 Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.

17 And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

18 The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch.

19 But above all these things pray to the Most High, that he may direct thy way in truth.

20 In all thy works let the true word go before thee, and steady counsel before every action.

21 A wicked word shall change the heart: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

22 A skilful man hath taught many, and is sweet to his own soul.

23 He that speaketh sophistically, is hateful: he shall be destitute of every thing.

24 Grace is not given him from the Lord: for he is deprived of all wisdom.

25 There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable.

26 A wise man instructeth his own people, and the fruits of his understanding are faithful.

27 A wise man shall be filled with blessings, and they that see shall praise him.

28 The life of a man is in the number of his days: but the days of Israel are innumerable.

* Exod. xv. 25.

VER. 12. *Treat not.* The negation is omitted in the Vulg., (H.) which speaks ironically in the three following verses. Gr. "consult not with him who suspecteth thee, and hide thy counsel from those who are jealous of thee. With a woman," &c. *Consult not,* is always understood.

VER. 13. *Nor.* Gr. "with the merciless concerning kindness, with the sluggard concerning any work. With one hired for the year, concerning coming to an end:" *συγγελοις.* H.

VER. 17. *It.* Gr. "more faithful than it," the well-regulated heart. H.

VER. 18. *Holy* is not in Gr., but must be understood. C.—The soul or heart, which is attentive to God, (ver. 17,) will be the best guide. H.

VER. 20. *In.* Gr. "Reason is the chief of every work, and counsel must go before every action." H.

VER. 21. *Them.* The heart gives birth to good or evil, which the tongue utters. Matt. xii. 34, and xv. 18.—*Soul.* What will science, without charity, profit him, if he should even gain the world? Matt. xvi. 26, and 1 Cor. xiii. 1.

VER. 23. *Hateful.* His sophisms are soon discovered. Gr. "There is one wise, hateful in his discourses: He shall be devoid of all wisdom."

VER. 25. *Soul.* Being replenished with wisdom, he communicates it to others, and obtains an eternal reward. C.

VER. 28. *But.* Gr. "And." The wisest must soon die. Even the race of Israel shall end. But the virtuous shall be for ever remembered. Ver. 29. H.

29 A wise man shall inherit honour among his people, and his name shall live for ever.

30 My son, prove thy soul in thy life: and if it be wicked, give it no power:

31 For all things are not expedient for all, and every kind pleaseth not every soul.

32 Be not greedy in any feasting, and pour not out thyself upon any meat:

33 For in many meats there will be sickness, and greediness will turn to choler.

34 By surfeiting, many have perished: but he that is temperate, shall prolong life.

CHAP. XXXVIII.

Of physicians and medicines: what is to be done in sickness, and how we are to mourn for the dead. Of the employments of labourers and artificers.

HONOUR the physician for the need thou hast of him: for the Most High hath created him.

2 For all healing is from God, and he shall receive gifts of the king.

3 The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.

4 The Most High hath created medicines out of the earth, and a wise man will not abhor them.

5 *Was not bitter water made sweet with wood?

6 The virtue of these things is come to the knowledge of men, and the Most High hath given knowledge to men, that he may be honoured in his wonders.

7 By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

8 For the peace of God is over all the face of the earth.

9 ^bMy son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee.

10 Turn away from sin, and order thy hands aright, and cleanse thy heart from all offence.

11 Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician.

12 For the Lord created him: and let him not depart from thee, for his works are necessary.

13 For there is a time when thou must fall into their hands:

^b Isa. xxxviii. 3.

VER. 30. *Life.* Attempt nothing above thy strength: or, Gr. "try what agrees with thy health or soul, (C.) and see thou give it not what is hurtful to it." H.

VER. 33. *Choler,* or indigestion. "Gluttony has slain more than the sword." C. CHAP. XXXVIII. VER. 1. *Honour* and pay. Prov. viii. 9. C.—Gr. adds, "with his fees." H.

VER. 4. *Them,* as he will all superstitious remedies. C.—Yet we must not condemn the prudent use of medicine. C.

VER. 5. *Wood,* of various sorts. Grot.—Many suppose that he alludes to the miracle of Moses, (Exod. xv. 25,) who thus was supernaturally informed (C.) of the effects of a certain wood. T. M. S. Aug. q. 57, in Ex.

VER. 7. *These plants.*—And of. Gr. "Of these the maker of ointments shall compose a mixture; and his works are not yet finished, when peace (health) from him appears on the face of the earth." H.

VER. 9. *Thee.* We must neither trust too much in physicians, (2 Par. xvi. 12,) nor despise them, as this would be tempting God.

VER. 10. *Sin.* All diseases are in consequence of original sin, and many are inflicted for actual transgressions. John ix. 2, and 1 Cor. xi. 30; Num. xii. 10. C.

VER. 11. *Then.* Gr. "as being no longer. Yet give," &c. H.—Be converted and offer sacrifice, as if there were no hopes of life. Still do not despair. C.

14 And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation.

15 He that sinneth in the sight of his Maker, shall fall into the hands of the physician.

16 My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

17 And for *fear of* being ill spoken of, weep bitterly for a day, and then comfort thyself in thy sadness.

18 And make mourning for him according to his merit, for a day or two, for fear of detraction.

19 ^aFor of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

20 In withdrawing aside, sorrow remaineth: and the substance of the poor is according to his heart.

21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

22 Forget *it* not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

23 Remember my judgment: for thine also shall be so: yesterday for me, and to-day for thee.

24 ^bWhen the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

25 The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

26 With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

27 He shall give his mind to turn up furrows, and his care is to give the kine fodder.

28 So every craftsman and workmaster that laboureth night and day, *he* who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

29 So doth the smith, sitting by the anvil, and considering the iron-work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace:

30 The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

^a Prov. xv. 13, and xvii. 22.

VER. 16. *Burial*. Thus we must show our respect for the deceased. The Jews also prayed for them. 2 Mac. xii. 42. C.

VER. 17. *For*. Gr. "and shed burning tears of mourning, (18) and lament for," &c. H.—Sorrow would be unsuitable for the saints, and useless for the damned, who, being rebellious to God, do not deserve our lamentations. Yet nature dictates, and people expect that we should allow something to the first emotions of sorrow, (C.) for a day or two; and we may receive the consolatory visits of our friends during the seven days of mourning. Chap. xxii. 13; John xi. 19. S. Paulin. ad Pam.

VER. 19. *And the, &c.* is not in Greek. Excessive sorrow brings on sickness, and renders us unfit for any thing.

VER. 20. *Aside*, in solitude.—*Substance*; or what the poor has to live on, will seem sweet or bitter according as he is affected with joy or grief.

VER. 23. *Thee*. A man on his death-bed, or already dead, is introduced speaking. C.

VER. 24. *Him*. Gr. "thyself." He is at rest, we hope (H.); be thou so too. C.

VER. 25. *A scribe*; that is, a doctor of the law, or a learned man. Ch.—Sorrow (H.) and too much employment are injurious to learning. C.

VER. 34. *Glazing*. The earthen vessel would otherwise spoil all but oil and water. C.

31 He setteth his mind to finish his work, and his watching to polish *them* to perfection.

32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

33 He fashioneth the clay with his arm, and boweth down his strength before his feet.

34 He shall give his mind to finish the glazing, and his watching to make clean the furnace.

35 All these trust to their hands, and every one is wise in his own art.

36 Without these a city is not built.

37 And they shall not dwell nor walk about therein, and they shall not go up into the assembly.

38 Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the Most High.

CHAP. XXXIX.

The exercises of the wise man. The Lord is to be glorified for his works.

THE wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.

2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

4 He shall serve among great men, and appear before the governor.

5 He shall pass into strange countries: for he shall try good and evil among men:

6 He will give his heart to resort early to the Lord, that made him, and he will pray in the sight of the Most High.

7 He will open his mouth in prayer, and will make supplications for his sins.

8 For if it shall please the great Lord, he will fill him with the spirit of understanding:

9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

^b 2 Kings xii. 21.

VER. 37. *Dwell*. Gr. "travel," to get a livelihood, (Grot.) or to acquire wisdom, (chap. xxxiv. 9, and xxxix. 5,) and *walk about* like the ancient philosophers. They shall not be chosen magistrates. C.

VER. 39. *World*, giving children to the commonwealth, (M.) and employing themselves in useful arts.—*Craft*. They pray that they may succeed in their employment, while some also strive to comply with their religious duties. C.

CHAP. XXXIX. VER. 1. *Ancients*. The Essenes (Jos. Bel. i. 7) and Therapists (Philo, Contemp.) were most famous for doing so. In general the Jews despise the learning of foreign nations: but some have applied themselves to it, particularly Philo, Josephus, &c. 1 Mac. i. 11, and 2 Mac. iv. 11.

VER. 2. *Sayings*, or history of Abraham, &c.—*Parables*. This was most in vogue. 3 Kings x.

VER. 4. *Governor* of the province or army. The most enlightened were chosen, like Joseph. Dan. i. 4, &c.

VER. 5. *Men*. Travelling was very requisite, (chap. xxxiv. 11,) and history records the actions of the bad as well as of the good, for the instruction of the public.

VER. 6. *Pray*. Diligence and prayer are the means to acquire wisdom. Chap. iv. 13.

VER. 9. *Lord*, being in a sort of rapture, and enlightened by Him.

11 He shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

12 Many shall praise his wisdom, and it shall never be forgotten.

13 The memory of him shall not depart away, and his name shall be in request from generation to generation.

14 Nations shall declare his wisdom, and the church shall show forth his praise.

15 If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.

16 I will yet meditate, that I may declare: for I am filled as with a *holy* transport.

17 By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters.

18 Give ye a sweet odour as frankincense.

19 Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps; and in praising him, you shall say in this manner:

21 ^aAll the works of the Lord are exceeding good.

22 ^bAt his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

23 For at his commandment favour is shown, and there is no diminishing of his salvation.

24 The works of all flesh are before him, and there is nothing hid from his eyes.

25 He seeth from eternity to eternity, and there is nothing wonderful before him.

26 There is no saying: What is this, or what is that? for all things shall be sought in their time.

27 His blessing hath overflowed like a river.

28 ^cAnd as a flood hath watered the earth; so shall his wrath inherit the nations that have not sought after him:

29 ^dEven as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners *they are* stumbling-blocks in his wrath.

30 Good things were created for the good from the beginning; so for the wicked, good and evil things.

31 ^eThe principal things necessary for the life of men, are: water, fire, and iron, salt, milk, and bread of flour,

and honey, and the cluster of the grape, and oil, and clothing.

32 All these things shall be for good to the holy; so to the sinners, and the ungodly, they shall be turned into evil.

33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments:

34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them.

35 Fire, hail, famine, and death: all these were created for vengeance.

36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come, they shall not transgress his word.

38 Therefore, from the beginning I was resolved, and I have meditated and thought on these things, and left them in writing.

39 ^fAll the works of the Lord are good, and he will furnish every work in due time.

40 It is not to be said: This is worse than that: for all shall be well approved in their time.

41 Now, therefore, with the whole heart and mouth praise ye him, and bless the name of the Lord.

CHAP. XL.

The miseries of the life of man are relieved by the grace of God and his fear.

GREAT labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

2 Their thoughts and fears of the heart, their imagination of things to come, and the day of their end:

3 From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes:

4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger and strife,

5 And in the time of rest upon his bed, the sleep of the night changeth his knowledge.

6 A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

^a Gen. i. 31; Mark vii. 37.—^b Gen. viii. 3.—^c Gen. vii. 21.

^d Exod. xiv. 21.—^e Supra, xxix. 28.—^f Gen. i. 31; Mark vii. 37.

VER. 16. *With.* Gr. "as the moon in the first quarter," *δισκομηνια*. H.—The Vulg. has read *Διομηνια*, "divine transport." The author declares that he was inspired. C.

VER. 17. *By.* Gr. "Hear me, ye holy children."—*Offspring.* Lit. "fruits." H.—He speaks to the children of Israel, the people of God: whom he exhorts to bud forth and flourish with virtue. Ch.

VER. 22. *Waters.* At the world's creation, or at the passage of the Israelites. C.

VER. 25. *Wonderful,* or new. C.—The greatest miracles cost him nothing. H.

VER. 26. *Time.* The veil shall be withdrawn, and Providence will appear. Gr. "all things are made for their proper use."

VER. 28. *That.* Gr. "as he changed the waters into saltness," (H.) at Sodom, (C.) "his ways are plain for the saints: so to sinners they are stumbling-blocks." Ver. 30. The Red Sea gave a passage to Israel, and overwhelmed the Egyptians. H.

VER. 30. *Good and,* is omitted in Gr. Before the fall all was happiness. Now the wicked have still some mixture of good. Ver. 32. Bossuet.

VER. 31. *Water and fire.* These are requisite to prepare bread. The Romans refused them to the enemies of the state.—*Cluster.* Gr. "blood," as Deut. xxxii. 14. C.

VER. 33. *Spirits.* Storms, (Psal. x. 7, and cxlviii. 8,) good angels, (Gen. xix. 11; Isa. xxxvii. 36,) or rather devils; who, though created in holiness, fell, and became executioners of the wicked. C.—They abused their free-will, and are eternally punished. W.

VER. 34. *Destruction,* and final ruin of the impious, or at the last day. C.—*Appease.* God is pleased with the execution of justice. M.—Yet the devils cannot obtain a reconciliation: neither do they act to please God, having their wills obstinately bent against his, though they be forced to obey. H.

VER. 37. *Feast.* Gr. "rejoice," as at a feast. Ezech. xxxix. 16.—*Word.* They will be ready at the first sign. C.—All creatures, but the rebel angels and man, obey God. H.

VER. 38. *Resolved.* Lit. "confirmed" in this opinion by a Divine Light. Ver. 16, 21.

VER. 40. *That.* Even sin contributes to manifest the justice and mercy of God; and we are not to judge of his works, but to praise him; as every thing is created for wise purposes, and evil proceeds from our abuse of things. C.

CHAP. XL. VER. 1. *Labour,* "anxiety," *ασχολια*. M.—All misery (C.) is in consequence of original sin. W.

VER. 5. *Knowledge.* He is disquieted by restless (C.) and frightful dreams. Ver. 6. H.

7 He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear:

8 Such things happen to all flesh, from man even to beast, and upon sinners are seven-fold more.

9 ^aMoreover, death and bloodshed, strife and sword, oppressions, famine, and affliction, and scourges:

10 All these things are created for the wicked, ^band for their sakes came the flood.

11 ^cAll things that are of the earth shall return to the earth again, ^dand all waters shall return to the sea.

12 All bribery and injustice shall be blotted out, and fidelity shall stand for ever.

13 The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.

14 While he openeth his hands, he shall rejoice: but transgressors shall pine away in the end.

15 The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.

16 The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.

17 Grace is like a paradise in blessings, and mercy remaineth for ever.

18 The life of a labourer, that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

19 Children, and the building of a city, shall establish a name; but a blameless wife shall be counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

22 Thy eye desireth favour and beauty, but more than these green sown fields.

23 A friend and companion meeting together, in season; but above them both, is a wife with her husband.

24 Brethren are a help in the time of trouble, but mercy shall deliver more than they.

25 Gold and silver make the feet stand sure, but wise counsel is above them both.

26 Riches and strength lift up the heart, but above these is the fear of the Lord.

^a Supra, xxxix. 35, and 36.—^b Gen. vii. 10.

VER. 9. *Moreover.* Gr. "death," &c., are all destined for the wicked.

VER. 12. *Out,* and severely punished. C.—They shall not appear in the book of life.

VER. 14. *Rejoice.* The corrupt judge once rejoiced: but now he shall mourn. H.

VER. 15. *And make.* Gr. "they are unclean," (H.) and will produce no fruit.

VER. 16. *Weed.* Lit. "verdure."

VER. 17. *Grace.* The beneficent will produce fruits, like those of paradise. Gen. ii. 8.

VER. 18. *That is.* Gr. "and of one that."—*In it.* Gr. "and more than both is one discovering a treasure," (H.) who finds himself rich, without labour or injustice.

VER. 20. *Wisdom.* Virtue gives more content to the soul than corporal measures do to the body. It brings us near to God. C.

VER. 26. *Heart,* and make people presumptuous; while piety gives real courage. Psal. xxvi. 1. C.

VER. 28. *It,* or "him." H.—The virtuous man is covered with glory.

VER. 29. *Indigent.* Gr. "live not by begging," being too lazy to work, or incurring this punishment for thy sins. Lev. xxvi. 16; Psal. cxlii.; Deut. xv. 4. Voluntary poverty is a most severe scourge. C.

27 There is no want in the fear of the Lord, and it needeth not to seek for help.

28 The fear of the Lord is like a paradise of blessing, and they have covered it above all glory.

29 My son, in thy life-time be not indigent; for it is better to die than to want.

30 The life of him that looketh toward another man's table, is not to be counted a life: for he feedeth his soul with another man's meat.

31 But a man well instructed and taught, will look to himself.

32 Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

CHAP. XLI.

Of the remembrance of death: of an evil and of a good name: of what things we ought to be ashamed.

O DEATH, how bitter is the remembrance of thee to a man that hath peace in his possessions!

2 To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!

3 O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth:

4 Who is in a decrepit age, and that is in care about all things: and to the distrustful that loseth patience!

5 Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh.

6 And what shall come upon thee by the good pleasure of the Most High? whether ten, or a hundred, or a thousand years?

7 For among the dead there is no accusing of life.

8 The children of sinners become children of abominations, and they that converse near the houses of the ungodly.

9 The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.

10 The children will complain of an ungodly father because for his sake they are in reproach.

11 Woe to you, ungodly men, who have forsaken the law of the most high Lord.

12 And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.

13 ^aAll things that are of the earth, shall return into

^a Infra, xli. 13.—^d Eccles. i. 7.—^c Supra, xl. 11.

VER. 32. *Unwise.* Some read, "impudent man," with the Gr.—*Fire.* He shall feel the inconveniences of poverty (H.); yet will not work, being lost to all shame. C.

CHAP. XLI. VER. 1. *Death* is terrible to all, but most to those who live comfortably. C.

VER. 3. *Sentence,* pronounced on Adam and all his posterity. C.

VER. 5. *Flesh.* "It is a great consolation to share the fate of all." Sen. Provid. 5.

VER. 6. *What.* Gr. "why wouldst thou refuse to submit to the?" &c. H.

VER. 7. *Life.* Thou wilt not be asked how long, but how well thou hast lived. No one will then envy thy long life. C.—It will be in vain to plead that the length or shortness of life has occasioned thy sins; for God does all with justice and for the best, if men would use rightly his benefits. W.—Thou wilt not repine at having lived too short a time. M.—An evil life will be alone condemned. Wisd. v. D.

VER. 8. *Ungodly.* They adopt the wicked manners of their parents (C.) and companions, and thus become still more criminal. H.

VER. 10. *Father.* He is rather their executioner, (C.) and would have been less cruel if he had murdered them while they were innocent. Wisd. xii. 10. H.

VER. 12. *Portion.* It would have been better for them never to have existed. Matt. xxvi. 24. This is the case of heresiarchs. C.

the earth: so the ungodly shall from malediction to destruction.

14 The mourning of men is about their body, but the name of the ungodly shall be blotted out.

15 Take care of a good name: for this shall continue with thee more than a thousand treasures, precious and great.

16 A good life hath its number of days: but a good name shall continue for ever.

17 My children, keep discipline in peace: *for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

18 Better is the man that hideth his folly, than the man that hideth his wisdom.

19 Wherefore, have a shame of these things I am now going to speak of.

20 For it is not good to keep all shamefacedness, and all things do not please all men, in opinion.

21 Be ashamed of fornication before father and mother; and of a lie before a governor and a man in power;

22 Of an offence before a prince and a judge; of iniquity before a congregation and a people;

23 Of injustice before companion and friend: And in regard to the place where thou dwellest,

24 Of theft, and of the truth of God, and the covenant; of leaning with thy elbow over meat, and of deceit in giving and taking;

25 Of silence before them that salute thee; of looking upon a harlot; and of turning away thy face from thy kinsman.

26 Turn not away thy face from thy neighbour; and of taking away a portion, and not restoring.

27 ^bGaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed.

28 *Be ashamed* of upbraiding speeches before friends; and after thou hast given, upbraid not.

CHAP. XLII.

Of what things we ought not to be ashamed. Cautions with regard to women. The works and greatness of God.

REPEAT not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou

* Supra, xx. 32.—^b Matt. v. 28.

VER. 13. *From.* Gr. "go to destruction." H.

VER. 14. *Body.* The death of the body is bewailed in the just, but that of the soul also of wicked people calls for our tears. They will soon perish. Psal. ix. 7.

VER. 15. *Great.* The concern which all have for a good name, is one of the strongest proofs of the soul's immortality. Prov. xxii. 11.

VER. 17. *Peace,* with docility, (Matt. xi. 25,) or in the midst of prosperity, be on your guard. Chap. xx. 32. C.

VER. 19. *Have a shame,* &c. That is to say, be ashamed of doing any of these things which I am now going to mention: for though sometimes shamefacedness is not to be indulged, yet it is often good and necessary; as in the following cases. Ch.

VER. 20. *Opinion.* Grotius corrects the Gr. "It is not laudable to be in-credulous in all."

VER. 21. *Mother.* Thy misconduct seems to redound to their dishonour, as if they had not given thee a proper education.

VER. 22. *People.* They will stone thee. Remember the fate of Roboam. 3 Kings xii. C.

VER. 24. *And of.* Lit. "out of respect for the," &c. Blush for lying, which is contrary to the truth of God; and for the other sins, which injure his covenant.

CHAP. XLII. VER. 1. *Men.* Here the Gr. concludes the former chapter very properly, (H.) as we must be ashamed of doing these things, and not of those which follow. C.

VER. 2. *Covenant.* We must be ashamed of transgressing these, (chap. xli. 24,) but not of complying with them. This is the first duty of man.—*Ungodly.* Blush not to oppose such a judgment, (C.) though all the judges should be against thee. Follow no collusion of man to do evil. H.—*Pass sentence* without respect of

be truly without confusion, and shalt find favour before all men: be not ashamed of any of these things,* and accept no person to sin thereby.

2 Of the law of the Most High, and of his covenant, and of judgment to justify the ungodly.

3 Of the affair of companions and travellers, and of the gift of the inheritance of friends.

4 Of exactness of balance and weights, of getting much or little.

5 Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

6 Sure keeping is good over a wicked wife.

7 Where there are many hands, shut up, and deliver all things in number and weight; and put all in writing that thou givest out or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married lest she should be hateful:

10 In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren.

11 Keep a sure watch over a shameless daughter; lest at any time she make thee become a laughing-stock to thy enemies, and a by-word in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

12 Behold not every body's beauty: and tarry not among women.

13 For from garments cometh a moth, and from a woman the iniquity of a man.

14 For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

* Lev. xix. 15; Deut. i. 17, and xvi. 19; Prov. xxiv. 23; James ii. 1.

persons, (Deut. i. 16. C.) whether the parties be thy companions, or only travellers. Ver. 3. H.

VER. 3. *Friends.* Be not ashamed to leave something to thy friends, though relations may grumble; or execute thy friend's will exactly. C.

VER. 4. *Little.* Be scrupulously exact in thy dealings, but not afraid of advancing thy fortune by lawful means.

VER. 5. *Buying.* This regards magistrates, who must correct such frauds. Gr. "of the money (C.) to purchase from merchants." H.—*Bleed.* Great severity was formerly used. Chap. xxx. 12. C.

VER. 6. *Keeping.* Lit. "a seal." H.—All must be locked up.

VER. 8. *Men.* So Daniel discovered the malice of the two ancients. Dan. xii. 46. Admonish the aged not to enter into disputes, or strive with the young. C.

VER. 9. *Knoweth.* Lit. "who is hidden." H.—An unmarried woman was styled *Halma*, or "hidden." Isa. vii. 11. C.—*Pass away.* Gr. "abuse." H.

VER. 10. *Barren.* And thus fall into contempt. Deut. vii. 14. If she committed adultery she must die; or if she were only suspected she must drink the waters of jealousy. Num. v. 17. Husbands would often seek a divorce on such occasions; which would involve the father in fresh difficulties.

VER. 11. *Multitude,* who will accuse thee of negligence. C.

VER. 13. *Man.* Gr. "woman." Malice is natural to her. Beauty becomes her ruin, as well as that of others. C.

VER. 14. *Better,* &c. That is, there is, commonly speaking, less danger to be apprehended to the soul from the churlishness or injuries we receive from men, than from the flattering favours and familiarity of women. Ch.—*Reproach.* This explains what sort of *good* the woman aforesaid has done; she has fostered the passions of men, and brought them to *snare*, which all the malevolence of an enemy could not have done. H.

15 I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works.

16 The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

17 Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

18 He hath searched out the deep, and the heart of men, and considered their crafty devices.

19 For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

20 No thought escapeth him, and no word can hide itself from him.

21 He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added,

22 Nor can he be diminished, and he hath no need of any counsellor.

23 O how desirable are all his works, and what we can know is *but* as a spark!

24 All these things live and remain for ever, and for every use all things obey him.

25 All things are double, one against another, and he hath made nothing defective.

26 He hath established the good things of every one. And who shall be filled with beholding his glory?

CHAP. XLIII.

The works of God are exceedingly glorious and wonderful: no man is able sufficiently to praise him.

THE firmament on high is his beauty, the beauty of heaven with its glorious show.

2 The sun, when he appeareth showing forth at his rising, an admirable instrument, the work of the Most High.

3 At noon he burneth the earth; and who can abide his burning heat? As one keeping a furnace in works of heat:

4 The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes.

5 Great is the Lord that made him, and at his words he hath hastened his course.

6 And the moon in all in her season, is for a declaration of times and a sign of the world.

VER. 15. *Remember*, or publish. He praises God and the great men of his nation, to the end of the book, (C.) or to chap. l. 29. H.—*By*. Lit. “in.” H.

VER. 16. *Work*. The world displays God’s glory and power. Psal. xviii. 6.

VER. 17. *Saints*, in heaven, or rather the Israelites. Psal. cxlvii. 20. C.

VER. 19. *Signs*. Lit. “sign,” the order of the stars, &c. H.—Yet God does not study these things, to discover what will happen. C.

VER. 20. *He*. Gr. “one thing establishes the good of another,” (H.) serving as a counterpoise. C.—Black colours cause the white to shine forth. Youth is guided by the experience of old age. M.

CHAP. XLIII. VER. 1. *Show*. We cannot behold these things without admiration of God.

VER. 2. *High*. The sun is the most excellent of all irrational creatures, affording light (W.) and heat for the production of things. Yet it is inferior to man, being devoid of reason. All creatures manifest God’s majesty; the little as well as the great. W.

VER. 6. *In all*. Gr. Comp. “to stand guard.” Other copies agree with the Vulg., though embarrassed.—*World*. To mark out the seasons. Gen. i. 14; Psal. ciii. 19.

7 From the moon is the sign of the festival-day, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her perfection.

9 Being an instrument of the armies on high, shining gloriously in the firmament of heaven.

10 The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high.

11 By the words of the holy one they shall stand in judgment, and shall never fail in their watches.

12 Look upon the rainbow, and bless him that made it: “it is very beautiful in its brightness.”

13 It encompasseth the heaven about with the circle of its glory, the hands of the Most High have displayed it.

14 By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

15 Through this are the treasures opened, and the clouds fly out like birds.

16 By his greatness he hath fixed the clouds, and the hailstones are broken.

17 At his sight shall the mountains be shaken, and at his will the south wind shall blow.

18 The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind:

19 And as the birds lighting upon the earth, he scattereth snow, and the falling thereof is as the coming down of locusts.

20 The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

21 He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

22 The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breast-plate.

23 And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

24 A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh shall overpower it.

25 At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein.

26 Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire

a Gen. ix. 13.

VER. 8. *Name*. Meni is used for the moon, (Jer. lxx. 11,) which resemble the Gr. *mēn*, “month.” This is also derived from *mēnē*, “the moon.”

VER. 11. *Judgment*. The angels are not pure before God (Job iv. 18, and xv. 15); or rather the stars obey his orders. Bar. iii. 34; Judg. v. 20; Psal. cxviii. 91. C.

VER. 14. *Judgment*, to punish the wicked. Exod. xiv. 24; Isa. xxxvii. 36. C.

VER. 16. *Broken*, as from huge mountains. Job xxxviii. 39. C.

VER. 19. *Lighting*. Gr. “flying, he,” H.

VER. 20. *Shower*, as if God were about to drown the world. The melting of snow occasions dreadful inundations. C.

VER. 21. *Thistles*. Gr. “stakes,” pointed as it were with steel. M.

VER. 22. *Crystal*, or ice. C.

VER. 23. *Burn*. Cold destroys verdure no less than fire. Gen. xxxi. 40.

VER. 24. *Overpower it*. Gr. “give joy; (25) with,” &c. H.

VER. 25. *Still*. Lit. “silent,” Matt. viii. 26.

VER. 26. *Thereof*. Psal. cvi. 23. “He who has not sailed has seen nothing evil.” Possidip.

VER. 27. *Monstrous*. Gr. “creation of whales.” H.

27 There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

28 Through him is established the end of their journey, and by his word all things are regulated.

29 We shall say much, and yet shall want words: but the sum of our words is, He is all.

30 What shall we be able to do to glorify him? for the Almighty himself is above all his works.

31 The Lord is terrible, and exceeding great, and his power is admirable.

32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

33 Blessing the Lord, exalt him as much as you can: for he is above all praise.

34 When you exalt him, put forth all your strength, and be not weary: for you can never go far enough.

35 *Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

36 There are many things hidden from us that are greater than these: for we have seen but a few of his works.

37 But the Lord hath made all things, and to the godly he hath given wisdom.

CHAP. XLIV.

The praises of the holy fathers, in particular of Henoch, Noe, Abraham, Isaac, and Jacob.

LET us now praise men of renown, and our fathers in their generation.

2 The Lord hath wrought great glory through his magnificence, from the beginning.

3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, showing forth in the prophets the dignity of prophets,

4 And ruling over the present people, and by the strength of wisdom *instructing* the people in most holy words.

5 Such as by their skill sought out musical tunes, and published canticles of the scriptures.

6 Rich men in virtue, studying beautifulness: living at peace in their houses.

7 All these have gained glory in their generations, and were praised in their days.

* Psal. cv. 2.—b Gen. v. 24; Heb. xi. 5.—c Gen. vi. 9.—d Gen. ix. 11; Heb. xi. 7.

VER. 28. *Is.* Gr. "his angel gives a prosperous journey."—*Regulated.* Gr. "blended." H.—If God be angry, all will go to the bottom. Grot.

VER. 29. *All.* Lit. "in all." Every thing obeys God. Chap. xlii. 15; Eccles. xii. 13.

VER. 30. *Him.* So the Gr. reads. Vulg. seems to say, "boasting in all, what shall we be able to do?" What is man, fighting against the Lord! C.

VER. 32. *His.* Gr. "exalting the Lord, exert your power; and labour, for you will not come up to him: (35) who." H.—He is above all praise. Psal. cxliv. 3. C.

VER. 35. *From.* Gr. "many hidden things are," &c. H.—The angels, and many secrets of nature, have not been mentioned. C.

CHAP. XLIV. VER. 1. Gr. prefixes, "A Hymn of the Fathers."—It was the custom to sound forth the praises of these Fathers in the temple and synagogues. Ver. 15. Grot.

VER. 2. *Glory.* Gr. adds, "in them." He was the author of all their virtue, (H.) and has acquired much glory by their means, (C.) among men; though his essential glory can never increase.

VER. 3. *In the.* Gr. "futurity by their predictions." Kings, judges, and prophets are praised. H.

VER. 4. *The present.* Gr. "the people by counsels, and by the knowledge of the office of scribes of the people. Wise in speech by their instruction. (5) Seeking out," &c. H.

8 They that were born of them have left a name behind them, that their praises might be related.

9 And there are some, of whom there is no memorial: who are perished, as if they had never been: and are born, as if they had never been born, and their children with them.

10 But these were men of mercy, whose godly deeds have not failed:

11 Good things continue with their seed,

12 Their posterity are a holy inheritance, and their seed hath stood in the covenants:

13 And their children for their sakes remain for ever their seed and their glory shall not be forsaken.

14 Their bodies are buried in peace, and their names liveth unto generation and generation.

15 Let the people show forth their wisdom, and the church declare their praise.

16 *Henoch pleased God, and was translated into paradise, that he may give repentance to the nations.

17 *Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

18 Therefore was there a remnant left to the earth, when the flood came.

19 *The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

20 *Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the Most High, and was in covenant with him.

21 *In his flesh he established the covenant, *and in temptation he was found faithful.

22 Therefore, by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

24 And he did in like manner with Isaac, for the sake of Abraham, his father.

25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

27 And he preserved for him men of mercy, that found grace in the eyes of all flesh.

* Gen. xii. 2; xv. 5, and xvii. 4.—f Gen. xvii. 10; Gal. iii. 6.—g Gen. xxii. 2.

VER. 6. *In.* Gr. "established in power, living," &c., (H.) like Abraham, Ezechias, &c. C.

VER. 8. *Born.* Gr. "some of them have left a name," (H.) or posterity. Deut. xxv. 6.

VER. 16. *Into.* Gr. "a model of penance to past or future generations." H.—The Latin Fathers suppose that Henoch was translated to heaven, or to the earthly paradise. It is the tradition both of Jews and of Christians that he is still alive, and will come to oppose Antichrist, (Apoc. xi. 3; Gen. v. 22; Heb. xi. 5. C.) when he will preach penance, (W.) chiefly to the Gentiles, while Elias will address himself to the Jews. H.

VER. 17. *A.* Gr. "an exchange," to save mankind. Gen. vi. 8, and viii. 21. C.

VER. 20. *Multitude.* His name implies as much. C.—He was father of all who believe in Christ. W.

VER. 22. *In his.* Gr. "that the nations should be blessed in his posterity."—*Dust.* Lit. "a heap." H. Gen. xii. 2, and xxii. 17.

VER. 23. *Earth.* In Arabia, and from the Red Sea to the Euphrates. This was verified in David. Psal. lxxi.; Gen. xiii. 14.

VER. 26. *Tribes.* Giving him so many children, who inherited Chanaan.

VER. 27. *Men.* The Israelites. Ver. 10. Gr. "the man," Joseph; though the Gr. of the Rom. edit. would refer it to Moses. C.—Grabe corrects his copy agreeably to the Vulg. H.

CHAP. XLV.

The praises of Moses, of Aaron, and of Phinees.

MOSESES^a was beloved of God, and men: whose memory is in benediction.

2 He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

3 ^bHe glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory.

4 ^cHe sanctified him in his faith and meekness, and chose him out of all flesh.

5 For he heard him, and his voice, and brought him into a cloud.

6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

7 He exalted Aaron, his brother, and like to himself of the tribe of Levi:

8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

9 And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.

10 He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about,

11 ^dThat as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

12 He gave him a holy robe of gold, and blue, and purple, a woven work, of a wise man, endued with judgment and truth:

13 Of twisted scarlet, the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary, for a memorial, according to the number of the tribes of Israel.

14 And a crown of gold upon his mitre, wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty.

15 Before him there were none so beautiful, even from the beginning.

^a Exod. xl. 3.—^b Exod. vi. 7, and 8.—^c Num. xii. 3, and 7; Heb. iii. 2, and 3.

16 No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever.

17 His sacrifices were consumed with fire every day.

18 ^eMoses filled his hands, and anointed him with holy oil.

19 This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name.

20 He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people:

21 And he gave him power in his commandments, in the covenants, of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.

22 ^fAnd strangers stood up against him, and through envy, the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core, in their wrath.

23 The Lord God saw, and it pleased him not, and they were consumed in his wrathful indignation.

24 He wrought wonders upon them, and consumed them with a flame of fire.

25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the first-fruits of the increase of the earth.

26 He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.

27 But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.

28 ^gPhinees, the son of Eleazar, is the third in glory, by imitating him in the fear of the Lord:

29 And he stood up in the shameful fall of the people: in the goodness and readiness of his soul, he appeased God for Israel.

30 Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever.

31 And a covenant to David, the king, the son of Jesse, of the tribe of Juda, an inheritance to him and to

^d Exod. xxviii. 35.—^e Lev. viii. 12.—^f Num. xvi. 1, and 3.—^g Num. xxv. 7; 1 Mac. ii. 26, 24.

CHAP. XLV. VER. 1. *Men.* Pharaoh, Jethro, and the whole nation of the Hebrews, whom he governed as a father, being the *mildest* of men. Num. xii. 23. His life was a continued miracle, and he was honoured more than any prophet, (Num. vi.; Acts vii. C.) seeing God's works more clearly, but not his substance. Exod. xxxiii. W.

VER. 2. *Saints*, patriarchs or angels, as he saw God face to face.—*Enemies.* The Egyptians, Amalacites, and all who rebelled against God.—*Cease.* Removing the scourges which he had inflicted. His serpent devoured those of the magicians, who were confounded before him.

VER. 4. *Meekness*, giving him these necessary qualifications to rule a rebellious people. Ver. 1.

VER. 6. *Face*, familiarly.—*Life*, by observing which the Hebrews might live.

VER. 7. *His.* Gr. "holy, like to himself his brother of the," &c. H. Psal. cv. 16.—He was the interpreter of Moses, and honoured with the high priesthood.

VER. 9. *Robe.* Lit. "stole," (H.) which was a long robe, used in the East by both sexes.—*Crowned.* Gr. "confirmed" him in his dignity. C.

VER. 10. *Many.* Gr. "spheres, (H. or pomegranates. Exod. xxviii. 23. C.) with many little bells," (H.) to admonish the people of his coming.

VER. 12. *Man.* Beseleel, who made the greatest part. C.—Gr. "of an embroiderer, with the rational of judgment, and the signs (*manifestation*. C.) of truth." H.

VER. 13. *Tribes.* Gr. "sons." H.—Their names were engraven on twelve stones.

VER. 14. *Holiness*, or "holy to the Lord." Exod. xxviii. C.—*Work.* Gr. "works very rich." H.—This regards all his attire. The high priest only used it in the temple on grand festivals. C.

VER. 18. *Filled.* Consecrated. Lev. viii. 26.

VER. 19. *Testament.* It prefigured that of Christ, which lasts for ever. Heb. vii. C.—*Execute.* Gr. "serve him, both by executing the priestly office, and by blessing the people," &c. H.—This was one of the high priest's functions. Num. vi. 23.

VER. 21. *Law.* The most important causes were to be tried before the high priest, who, with his brethren, were the interpreters of the law. Matt. ii. 6.

VER. 24. *Fire.* Thus consuming two hundred and fifty men. Num. xvi. 36.

VER. 26. *Eat.* The skin of holocausts was alone given to the priests.

VER. 27. *People.* Having only 2000 cubits round their cities. Num. xxxv.

The priests were thus interested to keep the people to their duty, as their own subsistence depended on the devotion and gifts of the latter. C.

VER. 31. *That he.* Or so he made a covenant with Aaron, *that he, &c.* C.—Gr. "and (Grabe puts according to) the covenant made to David . . . that the king's son successively should alone inherit, the inheritance of Aaron was for his posterity. May he impart wisdom to your heart," &c.—*He made.* Gr. "glory during their age." H.—The sacred writer pours forth this prayer for God's minis-

his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

CHAP. XLVI.

The praise of Josue, of Caleb, and of Samuel.

VALIA**N**T in war was Jesus, the son of Nave, who was successor of Moses among the prophets, who was great according to his name,

2 Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

3 How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?

4 Who before him hath so resisted? for the Lord himself brought the enemies.

5 "Was not the sun stopped in his anger, and one day made as two?

6 He called upon the most high Sovereign, when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.

7 He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries,

8 That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:

9 "And in the days of Moses he did a work of mercy, he and Caleb, the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

10 And they two being appointed, were delivered out of the danger, from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

11 And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

12 That all the children of Israel might see, that it is good to obey the holy God.

13 Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord,

^a Jos. x. 14.—^b Num. xiv. 6.—^c 1 Kings vii.—^d 1 Kings xii.—^e Gen. xiv. 23.

ters, (C.) that their *good things and glory* may never end, as long as the Jewish dispensation should last. He is equally solicitous for the priesthood as for the sceptre of David. In both the families of Aaron and of David children succeeded to their father's dignity, and God had made a covenant for that purpose. H.

CHAP. XLVI. VER. 1. *Jesus, the son of Nave.* So Josue is named in the Greek Bibles. For *Josue* and *Jesus* signify the same thing, viz. a Saviour; (Ch.) and *Nave* is the Greek pronunciation of Nun (H.); or this is an old fault of transcribers. C.—*Among.* Gr. "in the prophecies." H.

VER. 2. *Israel.* He led the people into Chanaan, and divided it among them.

VER. 3. *Hands.* To pray (Vat.) or fight, (Boss.) or to give a signal. Jos. iii. 26. A. Lap.—*Stretched.* Lit. threw (H.) darts, *romphæas*.

VER. 5. *In.* Gr. "by his hand," (H.) and order, so that the day-light continued twenty-four hours.

VER. 7. *Adversaries.* The hail destroyed more than the sword. Jos. x. 11.

VER. 8. *Power.* Gr. "complete armour for his warfare was before the Lord, since he," &c. They found it was impossible to resist such weapons. H.

VER. 9. *Mercy,* and piety, (C.) endeavouring to prevent the murmurs of the people, which would draw upon them destruction, as the event showed. H.

VER. 11. *Land.* Hebron, when he was eighty-five years old. Jos. xiv. 6. H.

VER. 14. *Place.* At the resurrection, which the Jews firmly believed. Ezech.

xxxvii. 3.

22

14 That their memory might be blessed, and their bones spring up out of their place,

15 And their name continue for ever, the glory of the holy men remaining unto their children.

16 Samuel, the prophet of the Lord, the beloved of the Lord, his God, established a new government, and anointed princes over his people.

17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

18 And he was known to be faithful in his words, because he saw the God of light:

19 "And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

20 And the Lord thundered from heaven, and with a great noise made his voice to be heard,

21 And crushed the princes of the Tyrians, and all the lords of the Philistines:

22 "And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, "even to a shoe, he had not taken of any man, and no man did accuse him.

23 And after this he slept, "and he made known to the king, and showed him the end of his life, and he lifted up his voice from the earth in prophecy, to blot out the wickedness of the nation.

CHAP. XLVII.

The praise of Nathan, of David, and of Solomon: of his fall and punishment.

THEN Nathan, "the prophet, arose in the days of David.

2 And as the fat taken away from the flesh, so was David *chosen* from among the children of Israel.

3 "He played with lions as if with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

4 "Did not he kill the giant, and take away reproach from his people?

5 In lifting up his hand, with the stone in the sling, he beat down the boasting of Goliath:

6 For he called upon the Lord, the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.

^f 1 Kings xxxviii. 18.—^g 1 Kings xii. 1.—^h 1 Kings xvii. 34.—ⁱ 1 Kings xvii. 49.

VER. 16. *People.* Though he disapproved of their resolution. 1 Kings viii. 6; Osee xiii. 11.

VER. 17. *And the.* Sixt. V., &c. read, "and he beheld the God." 1 Kings iii. 7. C.—Vulg. may signify also, "God beheld Jacob" (Gr.) with a favourable eye, and enabled Samuel to restore their fallen state, and to recover the ark. H.

VER. 18. *Because.* Gr. has not *faithful*, or what follows. C.—Yet Grabe's copy retains πιστος ορασεως, "faithful in seeing" into futurity; so that his predictions were always verified, and he acquired the confidence of all. 1 Kings iii. 20.

VER. 19. *Without.* Gr. "fed with milk." 1 Kings vii. 6. The Philistines were discomfited, and continued peaceable during the rest of Samuel's government.

VER. 22. *Shoe.* So Abraham declared he would not receive the latchet of a shoe from the king of Sodom. Gen. xiv. 23.

VER. 23. *Nation.* Foretelling that Israel should be defeated. Some doubt whether the soul of Samuel appeared: but it seems clear from this passage, (1 Kings xxviii. 18. C. Diss.) as he could not otherwise be praised for it. W.

CHAP. XLVII. VER. 1. *Nathan.* Many other prophets lived at the same time. But he was most conspicuous, and crowned Solomon. C.—Gr. "and after him Nathan arose to prophesy," (H.) and keep up the succession.

VER. 3. *Played.* Tearing them to pieces with the greatest ease. 1 Kings xvii. 34. C.

VER. 6. *Nation.* Who were no longer under the control of the Philistines. H.

7 *So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory :

8 For he destroyed the enemies on every side, and extirpated the Philistines, the adversaries unto this day : he broke their horn for ever.

9 In all his works he gave thanks to the Holy One, and to the Most High, with words of glory.

10 With his whole heart he praised the Lord, and loved God that made him : and he gave him power against his enemies.

11 And he set singers before the altar, and by their voices he made sweet melody.

12 And to the festivals he added beauty, and set in order the solemn times. even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning.

13 ^bThe Lord took away his sins, and exalted his horn for ever : and he gave him a covenant of the kingdom, and a throne of glory in Israel.

14 After him arose up a wise son, and for his sake he cast down all the power of the enemies.

15 ^cSolomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever : O how wise wast thou in thy youth !

16 ^dAnd thou wast filled as a river with wisdom, and thy soul covered the earth.

17 And thou didst multiply riddles in parables : thy name went abroad to the islands far off, and thou wast beloved in thy peace.

18 The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations,

19 And at the name of the Lord God, whose surname is, God of Israel.

20 ^eThou didst gather gold as copper, and didst multiply silver as lead,

21 And thou didst bow thyself to women : and by thy body thou wast brought under subjection.

22 Thou hast stained thy glory, and defiled thy seed,

so as to bring wrath upon thy children, and to have thy folly kindled,

23 That thou shouldst make the kingdom to be divided, ^fand out of Ephraim a rebellious kingdom to rule.

24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect : and he will not utterly take away the seed of him that loveth the Lord.

25 Wherefore he gave a remnant to Jacob, and to David, of the same stock.

26 And Solomon had an end with his fathers.

27 And he left behind him of his seed, the folly of the nation,

28 Even Roboam, that had little wisdom, who turned away the people through his counsel :

29 ^gAnd Jeroboam, the son of Nabat, who caused Israel to sin, and showed Ephraim the way of sin, and their sins were multiplied exceedingly.

30 They removed them far away from their land.

31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

CHAP. XLVIII.

The praise of Elias, of Eliseus, of Ezechias, and of Isaias.

AND ^hElias, the prophet, stood up, as a fire, and his word burnt like a torch.

2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

3 ⁱBy the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

4 Thus was Elias magnified in his wondrous works. And who can glory like to thee ?

5 ^kWho raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

6 Who broughtest down kings to destruction, and okest easily their power in pieces, and the glorious from their bed.

7 Who hearest judgment in Sina, and in Horeb the judgments of vengeance.

^a 1 Kings xviii. 7.—^b 2 Kings xii. 13.—^c 3 Kings iii. 1.—^d 3 Kings iv. 31.—^e 3 Kings x. 27.
^f 3 Kings xii. 16.

^g 3 Kings xii. 28.—^h 3 Kings xvii. 1.—ⁱ 3 Kings xvii. 1; 4 Kings i. 10, and 12.
^k 3 Kings xvii. 22.

VER. 7. *Thousand.* This was sung in the cities, (1 Kings xviii. 7. C.) and excited the envy of Saul, who nevertheless could not prevent David's exaltation. H.—*Did he*, or the people, who praised the Lord and David. C.

VER. 8. *Horn.* Power and glory. H.—*For ever*, is not in Gr.

VER. 9. *Glory.* Contained in the Psalms. H.—He was always very grateful. C.

VER. 12. *Set.* Lit. "adorned the times."—*Of his.* Gr. "while they praised his holy name, and sounded forth holiness early." H.

VER. 13. *Sins.* Remitting the punishment, (2 Kings xiii. 13. C.) and the guilt also, (H.) in consequence of his repentance.—*Covenant.* Engaging that his posterity should enjoy the throne (2 Kings vii. 12. C.) if they continued faithful. Psal. cxxxi. 11; Supra, xlv. 31.

VER. 14. *Enemies.* The piety of David was thus rewarded. H.—It must have been the greatest satisfaction to him to see so wise a son on the throne, and all in perfect peace. 3 Kings i. 48, and iv. 24. C.

VER. 15. *Youth.* When others are less informed. This serves to place the apostacy of Solomon in a more striking light. C.

VER. 16. *Earth.* Or explored all the secrets of nature, *reterxit.* 3 Kings iv. 29.

VER. 21. *Thyself.* Lit. "thy thighs." Gr. "sides." Syr. "strength."—*Subjection.* Lit. "thou hadst power over thy body," (H.) using it as if it belonged not to God.

VER. 24. *Lord.* David's piety caused the sceptre to be still preserved in his family, (H.) though Solomon's conduct deserved to lose it. C.

VER. 25. *Of the.* Gr. "a root from him," to govern a part, while Jeroboam reigned over the other tribes of Jacob. H.—God fulfilled his promises to Jacob and David. M.

VER. 26. *Fathers.* Some would hence infer that Solomon died penitent. H.

VER. 27. *Folly.* A most imprudent prince, despised by the whole nation. He answered the people roughly, and lost the ten tribes; but idolatry was his greatest folly, and from this he was never reclaimed. 3 Kings xiv. 22. C.

VER. 29. *Jeroboam.* Though not of his seed, as we only find Roboam mentioned of all the thousand wives of Solomon.—*Sin.* This is the usual title given to this introducer of idolatry. He engaged the ten tribes in the worship of the golden calves, which ruined the state and religion of Israel.

VER. 31. *Vengeance, (defensio,) and put, &c.* is not in Gr. Thelglatphalasar and Salmanasar carried the tribes away into captivity. 1 Par. v. 26, and 4 Kings xvii. 6. C.

CHAP. XLVIII. VER. 1. *Torch.* He was animated with a burning zeal, (M.) like the Baptist, admonishing kings, &c. John v. 35; Luke i. 17. C.

VER. 2. *And they.* Gr. "and by his zeal he diminished them. By," &c. H.—He slew the priests of Baal, and many perished by famine. 4 Kings xviii. Grot. C.

VER. 3. *Heaven.* That it should not rain for three years and a half. 3 Kings xvii. 1.—*Thrice.* First upon his sacrifice, and twice to destroy fifty soldiers. 3 Kings xviii. 38, and 4 Kings i. 10. C. W.

VER. 6. *Destruction.* The prophets are said to perform what they foretold; to indicate the certainty of the event. Elias denounced death to Achab, Jezabel, Ochozias, and the two Jorams. 4 Kings ix. 12, and 2 Par. xxi. 12, &c. C.—*Brohest.* Gr. "those in honour from," &c., alluding to (H.) Ochozias and Joram. 4 Kings i. 16, and 1 Par. xxi. 15. C.

VER. 7. *Judgment.* Gr. "the reprimand of the Lord," for betraying fear (3 Kings xix. 3, 9, 12. H.) or the reprimand regarded Israel. C.

8 Who anointest kings to penance, and makest prophets successors after thee.

9 *Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

10 Who art registered in the judgments of times to appease the wrath of the Lord,^b to reconcile the heart of he father to the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and were honoured with thy friendship.

12 For we live only in our life, but after death our name shall not be such.

13 *Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he.

14 No word could overcome him, and after death his body prophesied.

15 In his life he did great wonders, and in death he wrought miracles.

16 For all this the people repented not, neither did they depart from their sins, till they were cast out of their land, and were scattered through all the earth.

17 And there was left but a small people, and a prince in the house of David.

18 Some of these did that which pleased God: but others committed many sins.

19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

20 *In his days Sennacherib came up, and sent Rab-saces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.

21 Then their hearts and hands trembled: and they were in pain as women in travail.

22 And they called upon the Lord, who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.

23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet.

24 *He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.

25 For Ezechias did that which pleased God, and walked valiantly in the way of David, his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him.

26 *In his days the sun went backward, and he lengthened the king's life.

27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

28 He showed what should come to pass for ever, and secret things before they came.

CHAP. XLIX.

The praise of Josias, of Jeremias, Ezechiel, and the twelve prophets. Also of Zorobabel, Jesus, the son of Josedech, Nehemias, Henoch, Joseph, Seth, Sem, and Adam.

THE ^bmemory of Josias is like the composition of a sweet smell made by the art of a perfumer:

2 His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

3 He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.

4 And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

5 Except David, and Ezechias, and Josias, all committed sin.

6 For the kings of Juda forsook the law of the Most High, and despised the fear of God.

7 So they gave their kingdom to others, and their glory to a strange nation.

8 *They burnt the chosen city of holiness, and made the streets thereof desolate, according to the prediction of Jeremias.

9 For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

10 *It was Ezechiel who saw the glorious vision, which was shown him upon the chariot of cherubims.

11 For he made mention of the enemies under the figure of rain, and of doing good to them that showed right ways.

12 And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.

* 4 Kings ii. 11.—^b Mal. iv. 6.—^c 4 Kings ii. 12.—^d 4 Kings xiii. 21.—^e 4 Kings xviii. 13.
† 4 Kings xix. 35; Tob. i. 21; Isa. xxxvii. 36; 1 Mac. vii. 41; 2 Mac. viii. 19.

* 4 Kings xx. 11; Isa. xxxviii. 8.—^b 4 Kings xxii. 1.—^c 4 Kings xxv. 9.
† Eze. i. 4.

VER. 8. *Penance.* Gr. "reward," (H.) or punish the guilty. Hazael and Jehu were anointed by Eliseus, though by order of Elias.

VER. 10. *Jacob.* Prot. reject the authority of this book, partly (H.) on account of this (W.) ancient tradition. Henoch and Elias will appear in the days of antichrist, to convert many. The Jews will then agree with the patriarchs, and embrace the religion of Christ. C.—Elias came in the person of the Baptist, at the first coming of our Saviour, but he will come in person before his second appearance. H.—The application which Christ makes of the prediction of Malachy (iv. 5) to the Baptist does not exclude this more distant accomplishment.

VER. 11. *Friendship.* Like Eliseus, or the disciples of both. C.—Gr. "who slept in love, for we also shall live indeed; (13) Elias," &c. H.

VER. 13. *Eliseus.* Who received his double spirit, with his garment. 4 Kings i. 15.—*Prince.* Joram. 4 Kings iii. 14, and vi. 32.

VER. 14. *Overcome.* Or "escape." Gr. Syr. He knew what Giezi and the Syrians were doing, at a distance. 4 Kings v. 26, and vi. 12.—*Prophesied.* Or raised the dead to life. 4 Kings xiii. 21. C.—On his death-bed (ver. 15) he also foretold the victory of Joas. 4 Kings xiii. 14, Vatab., &c.

VER. 23. *He was.* Gr. "and he purified (H. or redeemed C.) them by the hand (ministry) of Isaias. (24) He," &c. H.—Prayer prevailed when troops were insufficient. 4 Kings xix. W.

VER. 25. *Sight.* Gr. "vision." All his predictions were verified. C.

VER. 26. *Life.* Fifteen years. Isa. xxxviii., and 4 Kings xl. 11. H.

VER. 27. *At last.* After the captivity, (Isa. ii. 2. C.) or in the days of the Messias. M.

CHAP. XLIX. VER. 1. *Perfumer.* The Scripture reproaches this king alone with no fault. C.

VER. 3. *Directed.* Gr. "prosperous in converting the people." 4 Kings xxii., and 2 Par. xxxiv. H.—He began when he was only eight years old: but set to work more effectually ten years afterwards. The prophets complain of the disorders which prevailed before that period. C.

VER. 4. *Sinners.* Or "sins," when iniquity was become fashionable. He consulted no false policy, (H.) but boldly exerted himself in God's service, and even invited the Israelites out of his dominions to come and celebrate the passover. 2 Par. xxxiv. 6. C.

VER. 5. *Sin.* The two former effaced their sins by repentance, and never tolerated idolatry, which even Josaphat and Asa did, (3 Kings xxii. 43, &c. C.) not destroying the high places. Many others yielded not to idol worship. W.

VER. 7. *They gave.* Achaz called in to his assistance the king of Assyria, who afterwards claimed the kingdom as tributary to him. 4 Kings xviii. 7, 14.

VER. 9. *Renew.* To foretell the destruction and establishment of kingdoms Jer. i. 5, 10.

VER. 11. *Rain.* Denoting great misery. Eze. xiii. 11, and xxxviii. 22. C.

VER. 12. *Place.* Chap. xlv. 15. The Pharisees adorned the tombs of the prophets. Matt. xxiii. 29.

13 ^aHow shall we magnify Zorobabel? for he was as a signet on the right hand:

14 ^bIn like manner Jesus, the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

15 And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

16 No man was born upon earth like Henoch: for he also was taken up from the earth.

17 ^cNor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

18 And his bones were visited, and after death they prophesied.

19 ^dSeth, and Sem, obtained glory among men: and above every soul Adam in the beginning.

CHAP. L.

The praises of Simon, the high priest. The conclusion.

SIMON, ^ethe high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

2 By him also the height of the temple was founded, the double building, and the high walls of the temple.

3 In his days the wells of water flowed out, and they were filled as the sea above measure.

4 He took care of his nation, and delivered it from destruction.

5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house, and the court.

6 He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

7 And as the sun when it shineth, so did he shine in the temple of God.

8 And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

^a 1 Esd. iii. 2; Agg. i. 14, and ii. 3, 5, and 22, 24.—^b Zac. iii. 1.

VER. 14. *Josedec.* He was a noble figure of Christ, and helped to build the temple. Agg. i. 2, and ii. 3; Zac. iii. 1, and vi. 11.

VER. 16. *Henoch.* Before the deluge. M.—He stood up for the Lord, amid the most corrupt people, and was translated. Chap. xlv. 16.

VER. 17. *Joseph.* He has not been named, but designated. Chap. xlv. ult. C.

VER. 18. *They prophesied.* That is, by their being carried out of Egypt, they verified the prophetic prediction of Joseph. Gen. i. Ch. Carrieres.—This sentence is omitted in Gr. H. See chap. xlviii. 14.—Joseph had intimated that the Israelites should leave Egypt. W.

VER. 19. *Men.* The former was the father of the faithful, before the deluge; the latter after. C.—*Beginning.* Gr. “in the creation” was appointed to rule. H.—He alone among men was innocent, coming from the hands of God, and he might glory that he had no other father. C.—Eve enjoyed the like privileges. H.

CHAP. L. VER. 1. *Simon* I. was “styled the just, on account of his piety towards God, and his good-will to his countrymen.” Jos. xii. 2. Many apply what follows to him. Eus. Salien. M. &c.—But Simon II. is more probably meant, who opposed the entrance of Philopator into the sanctuary, after he had offered sacrifice for him, in the pompous manner here described. Boss. 3 Mac. C.—*Temple.* Which began to want repairs. M.—Simon II. reigned twenty years. C. Jos. xii. 4. H.—The first lived in the time of Ptolemy I. of Egypt, when this book was written; and died before it was translated, under Ptolemy III., about three hundred years before Christ. W.

VER. 2. *Walls.* Gr. ἀναλημμα, “the repairs (or) elevated building, Mello. 2 Par. xxii. 5) round the temple,” including the court of the Gentiles, which had not been finished. Ezec. xl. 5.

VER. 3. *Out.* Of the reservoirs. But he repaired them. H.

VER. 4. *Destruction.* When it was in the most imminent danger from Philopator. 3 Mac. Boss. C.

9 As a bright fire, and frankincense burning in the fire.

10 As a massy vessel of gold, adorned with every precious stone.

11 As an olive-tree budding forth, and a cypress-tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

12 When he went up to the holy altar, he honoured the vesture of holiness.

13 And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in Mount Libanus,

14 And as branches of palm-trees, they stood round about him, and all the sons of Aaron, in their glory.

15 And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high King,

16 He stretched forth his hand to make a libation, and offered of the blood of the grape.

17 He poured out at the foot of the altar a divine odour to the most high Prince.

18 Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise, to be heard for a remembrance before God.

19 Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord, their God, and to pray to the Almighty God, the Most High.

20 And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.

21 And the people in prayer besought the Lord, the Most High, until the worship of the Lord was perfected, and they had finished their office.

22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:

23 And he repeated his prayer, willing to show the power of God.

24 And now pray ye to the God of all, who hath done

^c Gen. xli. 40; xlii. 3; xlv. 5, and i. 20.—^d Gen. iv. 25.—^e 1 Mac. xii. 6; 2 Mac. iii. 4.

VER. 5. *Enlarge.* Gr. “fortify.”—*Conversation.* Gr. “when in the midst of the people, coming out of the house of the veil. (6) He,” &c. H.—Leaving the most holy place, he was surrounded by crowds of sacred ministers, (ver. 14,) or rather, on the day of expiation, he came into the court of the people, to purify them. C.

VER. 7. *So did.* Gr. “on the temple of the Most High,” with dazzling effulgence. Jos. Bel. vi. 6.

VER. 11. *Forth.* Gr. adds, “fruits.”—*Rearing.* Gr. “elevated to the clouds.” H.—*Robe.* Stole, or violet tunic. C.—*Power.* That is, with all his vestments, denoting his dignity and authority, (Ch.) and extremely rich, as *virtus* often implies. Chap. xlv. 3. C.

VER. 12. *Vesture.* Gr. “enclosure of holiness,” περιβολην. H.—His splendid attire of gold and jewels cast a dazzling light all around. C.

VER. 15. *King.* Gr. “Almighty” King, παντοκράτορ. H.—He presented an unblemished victim, with all due solemnity. Lev. iii. 1.

VER. 21. *Office, λειτουργίαν αὐτοῦ, “his service.”* H.—The people prayed for king Ptolemy, to whom they were subject; though the high priest possessed almost sovereign power. The Egyptian monarch was present, (C.) and at the end of the sacrifice expressed his resolution to go into the inmost recesses of the temple, from which the people endeavoured to dissuade him. Finding their efforts to be in vain, “they all (addressing themselves to God) said with one accord.” 3 Mac. ii.

VER. 23. *Prayer.* Gr. “adoration, that they might receive a blessing from the Most High.” H.—*Power.* In keeping Philopator out of the temple. God granted his request, (C. λειψαντας,) “and scourged him who was so insolent and bold . . . throwing him like a reed, unable to move and speechless, on the pavement.” 2 Mac. ii. 26.

VER. 24. *Now.* At the sight of these wonders the author exhorts the people to be grateful, and full of hope. C.

great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy :

25 May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever :

26 That Israel may believe that the mercy of God is with us, to deliver us in his days.

27 There are two nations which my soul abhorreth : and the third is no nation, which I hate :

28 They that sit on Mount Seir, and the Philistines, and the foolish people that dwell in Sichem.

29 Jesus, the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

30 Blessed is he that is conversant in these good things : and he that layeth them up in his heart, shall be wise always.

31 For if he do them, he shall be strong to do all things : because the light of God guideth his steps.

CHAP. LI.

A prayer of praise and thanksgiving.

A PRAYER of Jesus, the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God, my Saviour.

2 I will give glory to thy name : for thou hast been a helper and protector to me.

3 And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

4 And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour.

5 Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about :

6 From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

7 From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue :

8 My soul shall praise the Lord even to death :

9 And my life was drawing near to hell beneath.

VER. 27. *Abhorreth.* Viz. with a holy indignation, as enemies of God and persecutors of his people. Such were then the Edomites, who abode in Mount Seir, the Philistines, and the Samaritans, who dwelt in Sichem, and had their schismatical temple in that neighbourhood. Ch.—This was the source of continual dissensions. Joseph. xi. 8, and xii. 2; John iv. 20. The Jews and Samaritans are still at variance.—*Which, &c.*, is omitted in Gr. These three nations had evinced the greatest hatred towards the Jews, and thus deserved to be accounted objects of horror, though if the author harboured any ill-will, his conduct is not praised, (C.) but only recorded. H.

VER. 28. *Seir.* Gen. xiv. 6. All the Greek copies read corruptly "of Samaria."—*Foolish.* Thus Christ said, *you adore what you know not.* John iv. 22. C. See 4 Kings xvii. 29. W.

VER. 29. *Jesus.* He declares his name, and concludes with wishing peace to the observers of these maxims. Grotius thinks that this was inserted by the grandson, (C.) who translated the work into Greek. H.—But there is no reason for this supposition. Solomon puts his name at the beginning and at the end of Ecclesiastes, and he frequently commends his own instructions, as this author does. Chap. xxxiii. 17, and xxxix. 16, and li. 19. C.

CHAP. LI. VER. 1. *Sirach.* This prayer may be in imitation of the Book of Wisdom. H.—Grotius assigns it to the grandson, without reason; as the author continues to speak of his travels, &c. He seems to have lived under Onias III., and under Seleucus and Antiochus Epiphanes, of Syria, to whom he was probably accused, and hence took occasion to retire into Egypt, where Ptolemy Epiphanes was king. C.—Others think (H.) that he was accused before Ptolemy Lagus, when

10 They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none.

11 I remembered thy mercy, O Lord, and thy works which are from the beginning of the world.

12 How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations.

13 Thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away.

14 I called upon the Lord, the Father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help.

15 I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

16 And thou hast saved me from destruction, and hast delivered me from the evil time.

17 Therefore, I will give thanks, and praise thee, and bless the name of the Lord.

18 When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

19 I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.

20 My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

21 I bowed down my ear a little, and received her.

22 I found much wisdom in myself, and I profited much therein.

23 To him that giveth me wisdom, will I give glory.

24 For I have determined to follow her : I have had a zeal for good, and shall not be confounded.

25 My soul hath wrestled for her, and in doing it I have been confirmed.

26 I stretched forth my hands on high, and I bewailed my ignorance of her.

27 I directed my soul to her, and in knowledge I found her.

28 I possessed my heart with her from the beginning : therefore I shall not be forsaken.

29 My entrails were troubled in seeking her : therefore shall I possess a good possession.

30 The Lord hath given me a tongue for my reward : and with it I will praise him.

he took Jerusalem. M.—We know too little of his life to decide any thing. C. See chap. i. 1. H.

VER. 5. *Gates.* Gr. "many." H.—He exaggerates the danger to which he was exposed, as he was not miraculously delivered from the flames, &c. (C.) though this might be the case.

VER. 6. *In.* Gr. "from the midst of a fire which I did not enkindle," or deserve by any crime.

VER. 7. *Hell.* The grave. I was preserved like Jonas. C.—*Unjust.* Gr. "the accusation was made to the king, by an unjust tongue. My soul approached unto death, and my life," &c. H.

VER. 11. *World.* Shown to Noe, Joseph, &c. C.—*Nations.* Gr. "enemies." Ver. 12

VER. 18. *When.* He now gives some account of himself, and exhorts all to seek for wisdom. H.—He was advanced in years when he fell into the aforesaid danger, after his travels. Chap. xxxiv. 9. C.—Wisdom is most easily acquired while a person is innocent. Eccles. xii. W.

VER. 22. *Wisdom.* Gr. "instruction for myself." H.

VER. 25. *Wrestled.* Against pleasure, idleness, &c. This shows how arduous a task it is to attain wisdom. C.—*Confirmed.* Greek, "in earnest."

VER. 27. *Knowledge.* Gr. Alex. "time of harvest."

VER. 28. *Heart.* Or understanding, as the Heb. place this in the heart. 3 Kings iii. 9.

VER. 29. *Her.* I did it, with all solicitude. Cant. v. 4; Jer. iv. 19. C.

VER. 31. *Gather.* Gr. "dwell in the," &c. H.—He addresses those who are walking in the broad road.

31 Draw near to me, ye unlearned, and gather yourselves together into the house of discipline.

32 Why are ye slow? and what do you say of these things? your souls are exceedingly thirsty.

33 I have opened my mouth, and have spoken: buy her for yourselves without silver,

34 And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

VER. 33. *Silver.* Only good-will is necessary, which all may have. Isa. lv. 1; Rom. x. 6; Wisd. vi. 13.

VER. 36. *Gold.* The wise man has more opportunities of enriching himself than others; but he despises unnecessary wealth. C.—We must labour for wisdom more than for riches, and we shall be rewarded hereafter. W.

35 Behold with your eyes how I have laboured a little, and have found much rest to myself

36 Receive ye discipline as a great sum of money, and possess abundance of gold by her.

37 Let your soul rejoice in his mercy, and you shall not be confounded in his praise.

38 Work your work before the time, and he will give you your reward in his time.

VER. 38. *The time.* It is never too soon to be wise. *In doing good let us not fail,* (Gal. vi. 9,) in order to obtain that *food* which remains for ever. Isa. vi. 7. *Fear God, and keep his commandments, for this is all man.* Eccles. xii. 13. C.—This is the sum of the sapiential works, and of all the Scriptures: *To depart from evil is understanding.* Job xxviii. 28. H.

ON

THE PROPHETS.

We come now to another division of the Bible, specified by our Saviour: *All things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me,* Luke xxiv. 44. He more frequently comprises all the Scriptures under the titles of *Moses*, or the *Law* and the *Prophets* (ib. ver. 27); as, in effect, all the sacred writings refer ultimately to him, who is the end of the law (Rom. x. 4); and the Jews comprise under the name of the first prophets, the histories of Josue, &c. H.—God has kept up a succession of prophets from the beginning, who either by word of mouth, or by writing, established the true religion. Their predictions are the most convincing proof of its Divine origin. Isa. xli. 23. They contain many things clear, and others obscure: having, for the most part, a literal, and a mystical sense. C.—Yet some relate solely to Christ, while others must not be applied to him. Bossuet.—The Fathers, in imitation of the ancient Jews, and of the apostles, discover frequently a spiritual sense, concealed under the letter, as Christ himself declared that Jonas, in the whale's belly, prefigured his burial and resurrection on the third day. See Matt. xii. 39; Mark ix. 11; Gal. iv. 24. When the figurative sense is thus authorized, it may serve to prove articles of faith; and such arguments must be more cogent in disputes with the Jews than what can be drawn from their authors. They must confess that the New Testament contains a true history, or they cannot require that we should pay greater deference to the Old. Tertullian (Præf.) well observes, that heretics have no right to the Scriptures: But if they will quote them, they must receive them all, and adopt the sense given to them by the Church. C.—We have the writings of the four great, and the twelve less prophets. In these many things are hard to be understood, which must not be interpreted by the private spirit. 2 Pet. i.—The Sept. varies much from the original in Isaías. C.—S. Jerom has frequently given a double version in his learned comments on the prophets, as he would not peremptorily decide which exhibited the sense of God's word more accurately. H.

THE

PROPHECY OF ISAIAS.

This inspired writer is called, by the Holy Ghost, (Ecclesiasticus xlviii. 25,) *the great prophet*; from the greatness of his prophetic spirit, by which he hath foretold, so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious establishment and perpetual flourishing of the Church of Christ: insomuch that he may seem to have been rather an evangelist than a prophet. His very name is not without mystery: for *Isaias* in Hebrew signifies *the salvation of the Lord*, or, *Jesus is the Lord*. He was, according to the tradition of the Hebrews, of the blood royal of the kings of Juda; and, after a most holy life, ended his days by a glorious martyrdom; being sawed in two, at the command of his wicked son-in-law, king Manasses, for reproving his evil ways. Ch.—He began to prophesy ten years before the foundation of Rome, and the ruin of Ninive. His style is suitable to his high birth. He may be called the prophet of the mercies of the Lord. Under the figure of the return from captivity, he foretells the redemption of mankind (C.) with such perspicuity, that he might seem to be an evangelist. S. Jer.

CHAPTER I.

The prophet complains of the sins of Juda and Jerusalem: and exhorts them to a sincere conversion.

THE vision of Isaias, the son of Amos, which he saw concerning Juda and Jerusalem, in the days of Ozias, *Joathan, Achaz, and Ezechias, kings of Juda.

2 Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me.

3 The ox knoweth his owner, and the ass his master's

a A. M. 3219, A. C. 785.

CHAP. I. VER. 1. *Amos.* His name is written in a different manner in Heb. from that of the third among the minor prophets, (W.) though S. Aug. has confounded them.

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crib: but Israel hath not known me, and my people hath not understood.

4 Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards.

5 For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad.

6 From the sole of the foot unto the top of the head,

b Osee xi. 3.

VER. 2. *Earth.* He apostrophizes these insensible things, (C.) because they contain all others, and are the most durable. Theod. Deut. xxxi. 1.

VER. 5—7. *Sad.* This was spoken after Ozias had given way to pride, when

there is no soundness therein: wounds and bruises, and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

7 ^aYour land is desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

8 And the daughter of Sion shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

9 ^bExcept the Lord of hosts had left us seed, ^cwe had been as Sodom, and we should have been like to Gomorrha.

10 Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha.

11 ^dTo what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck-goats.

12 When you came to appear before me, who required these things at your hands, that you should walk in my courts?

13 Offer sacrifice no more in vain: incense is an abomination to me. The new moons, and the sabbaths, and other festivals, I will not abide, your assemblies are wicked.

14 My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them.

15 And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: ^efor your hands are full of blood.

16 ^fWash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely,

17 Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

18 And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

19 If you be willing, and will hearken to me, you shall eat the good things of the land.

20 But if you will not, and will provoke me to wrath: the sword shall devour you, because the mouth of the Lord hath spoken it.

21 How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

^a Infra, v. 6.—^b Rom. ix. 29.—^c Gen. xix. 24.—^d Jer. vi. 20; Amos v. 21.

the Ammonites, &c. began to disturb Juda, (4 Kings xv. 37, and 2 Par. xxvii. 7,) under Joathan, who was a good prince, but young. C.—*Enemies*. At the last siege, (S. Jer.) or rather when Jerusalem was taken by the Chaldees. C.

VER. 8. *Cucumbers*. Or melons, which grew in the fields, and huts were erected for guards, till they were gathered.

VER. 10. *Sodom*. Juda is so styled reproachfully, (C.) because the princes imitated the crimes of that devoted city. Ezech. xvi. 49; Infra, ii. 6, and iii. 9. M.

VER. 11. *Victims*. Without piety they are useless. God tolerated bloody victims to withdraw the people from idolatry, but he often showed that they were not of much importance, in order that they might be brought to offer the sacrifice of the new law, which eminently includes all the rest. S. Jer. Psal. xlix. 9; Amos v. 21; Jer. vi. 20. Theod.

VER. 22. *Water*. There is no sincerity in commerce. C.—Teachers give false interpretations of the law. S. Jer.

VER. 24. *Ah!* God punishes with regret. M.—*Comfort*. I will take a complete vengeance under Joathan, (4 Kings xv. 37,) Achaz. &c. C.

22 Thy silver is turned into dross: thy wine is mingled with water.

23 Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. ^gThey judge not for the fatherless: and the widow's cause cometh not in to them.

24 Therefore, saith the Lord, the God of hosts, the mighty One of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies.

25 And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin.

26 And I will restore thy judges as they were before, and thy counsellors as of old. After this thou shalt be called the city of the just, a faithful city.

27 Sion shall be redeemed in judgment, and they shall bring her back in justice.

28 And he shall destroy the wicked, and the sinners together: and they that have forsaken the Lord, shall be consumed.

29 For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens which you had chosen.

30 When you shall be as an oak with the leaves falling off, and as a garden without water.

31 And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it.

CHAP. II.

All nations shall flow to the Church of Christ. The Jews shall be rejected for their sins. Idolatry shall be destroyed.

THE word that Isaías, the son of Amos, saw, concerning Juda and Jerusalem.

2 ^hAnd in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it.

3 And many people shall go, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

4 And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war.

^e Infra, lix. 3.—^f 1 Pet. iii. 11.—^g Jer. v. 28.—^h Mic. iv. 1.

VER. 25. *Tin*. I will reform abuses in the reign of Ezechias, but much more by establishing the Church of Christ, which shall be the *faithful city*. C.

VER. 29. *Idols*. Prot. "oaks, which ye have desired, and ye shall be confounded for the gardens," &c. H.

VER. 31. *It*. The efforts of Achan and Ezechias against the enemy proved in vain. C.

CHAP. II. VER. 1. *Jerusalem*. Many particular prophecies are blended with the general one, which regards Christ. C.

VER. 2. *Days*. The whole time of the new law, from the coming of Christ till the end of the world, is called in the Scripture *the last days*; because no other age or time shall come after it, but only eternity. Ch.—It is therefore styled the last hour. 1 John ii. W.—*Mountains*. This shows the perpetual visibility of the Church of Christ: for a mountain upon the top of mountains cannot be hid. Ch.—The Jews can never show the fulfilment of this prophecy in any material temple. Micheas (iv. 1) copies this text.

VER. 4. *War*. Ezechias enjoyed peace after the defeat of Sennacherib, as the whole world did at the birth of Christ. C.

5 O house of Jacob, come ye, and let us walk in the light of the Lord.

6 For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.

7 Their land is filled with silver and gold: and there is no end of their treasures.

8 And their land is filled with horses: and their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made.

9 And man hath bowed himself down, and man hath been debased: therefore, forgive them not.

10 Enter thou into the rock, and hide thee in the pit from the face of the fear of the Lord, and from the glory of his majesty.

11 The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day.

12 Because the day of the Lord of hosts *shall be* upon every one that is proud and high-minded, and upon every one that is arrogant, and he shall be humbled.

13 And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Basan.

14 And upon all the high mountains, and upon all the elevated hills.

15 And upon every high tower, and every fenced wall.

16 And upon all the ships of Tharsis, and upon all that is fair to behold.

17 And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day.

18 And idols shall be utterly destroyed.

19 ^a And they shall go into the holes of rocks, and into the caves of the earth, from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

20 In that day a man shall cast away his idols of silver,

and his idols of gold, which he had made for himself to adore, moles and bats.

21 And he shall go into the clefts of rocks, and into the holes of stones, from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

22 Cease ye, therefore, from the man, whose breath is in his nostrils, for he is reputed high.

CHAP. III.

*The confusion and other evils that shall come upon the Jews for their sins.
The pride of their women shall be punished.*

FOR behold the Sovereign, the Lord of hosts, shall take away from Jerusalem, and from Juda, the valiant and the strong, the whole strength of bread, and the whole strength of water.

2 The strong man, and the man of war, the judge, and the prophet, and the cunning man, and the ancient.

3 The captain over fifty, and the honourable in countenance, and the counsellor, and the architect, and the skilful in eloquent speech.

4 ^b And I will give children to their princes, and the effeminate shall rule over them.

5 And the people shall rush one upon another, and every man against his neighbour: the child shall make a tumult against the ancient, and the base against the honourable.

6 For a man shall take hold of his brother, one of the house of his father, *saying*: Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.

7 In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.

8 For Jerusalem is ruined, and Juda is fallen: because their tongue, and their devices, are against the Lord, to provoke the eyes of his majesty.

9 The show of their countenance hath answered them: and they have proclaimed abroad their sin as Sodom, and they have not hid it: woe to their soul, for evils are rendered to them.

^a Osee x. 8; Luke xxiii. 30; Apoc. vi. 16.

^b Eccles. x.

VER. 5. *Lord.* Ezechias, or rather Christ and his Church, invite all to embrace the true faith. C.

VER. 6. *Jacob.* Thus the converts address God, (H.) or the prophet gives the reasons of the subversion of the ten tribes.—*Filled.* Consecrated as priests.

VER. 8. *Horses.* Which the kings were forbidden to multiply. Deut. xvii. 16.

VER. 9. *Forgive.* Sept. "I will not dismiss them." Heb. "and thou hast not pardoned them."

VER. 10. *Rock.* Screen thyself if thou canst. He alludes to the kingdom of Israel, which was ruined by idolatry. Ver. 18, 20.

VER. 13. *Basan.* Israel; or Syria and the Ammonites, (C.) whom Nabuchodonosor subdued, five years after he had taken Jerusalem, (Joseph. x. 11,) as the Idumeans, (ver. 14,) Philistines, and Egyptians, (ver. 15,) and Tyrians, (ver. 16,) who felt also the indignation of the Lord. Jer. xxv. 15.

VER. 18. *Destroyed.* This was verified by the establishment of Christianity. And by this and other texts of the like nature, the wild system of some modern sectaries is abundantly confuted, who charge the whole Christian Church with worshipping idols, for many ages. Ch.

VER. 20. *Bats.* The Egyptians adored all sorts of animals.—The mole was much esteemed by magicians, who promised any the art of divination and success who should eat the heart of one still warm. Pliny, xxx. 3. The Israelites were always ready to embrace such superstitious practices. C.

VER. 22. *High.* Adhere to Jesus Christ. Orig. M.—Sept. omit this sentence, and S. Jer. thinks they did it perhaps for fear of shocking their brethren. In Jer. xvii.—It is supplied from Aquila's version, "how must he be esteemed?" C.—Prot. "for wherein is he to be accounted of?" Jesus will kill the wicked one with the spirit of his mouth. 2 Thess. ii. 8. H.

CHAP. III. VER. 1. *Strong.* Heb. and Sept. imply "woman." H.—*Validam.* S. Cyp. Test. 1.—After the death of Christ the Jews had none strong.

S. Jer.—*Strength.* Heb. "staff," or support (Lev. xxvi. 26) in the dreadful famine which fell on Jerusalem. Lam. iv. 5, 10. Who then shall rely on the power of any man? Chap. ii. 22. C.

VER. 2. *Prophet.* Ezechiel was taken away under Jechonias. Other prophets were disregarded, and the *cunning man*, (*arilus*, which may be understood in a good or bad sense. C.) every false prophet was silent, when danger threatened.

VER. 3. *Countenance.* Sept. "the admired counsellor," (H.) who came into the king's presence.—*Architect.* 4 Kings xxiv. 14. C.

VER. 4. *Effeminate.* Heb. "babes." Sept. "scoffers." Aquila, &c., "changers," (C.) who give way to unnatural excesses. Rom. i. 27. H.

VER. 6. *Garment.* They were ready to follow any, who was not quite destitute, like themselves. Jer. xxxix. 10.—*Ruin.* Fallen people.

VER. 7. *Clothing.* The indigent were excluded from dignities, for fear lest they should seek to enrich themselves by unjustifiable means. Exod. xviii. 22. Plut. in Sol. Pliny, xvi. 19. C.

VER. 8. *For.* The prophet tells what will happen. M.—*And their.* Sept. "are sinful, disbelieving what regards the Lord. Wherefore now their glory is brought low." H.—They must have followed a very different Heb. copy from ours. C.

VER. 9. *Show (agnitio).* "Knowledge." W.—Impudence, &c. C.—*Ecroth* (H.) occurs no where else. C.

VER. 10. *Well.* Jeremias (xxxix. 11) was treated by the enemy with great respect. Sept. "having said, Let us bind the just man, for he is troublesome, (H.) or displeasing (C.) to us. Hence they," &c. H. Wisd. ii. 12. Many of the Fathers quote it thus. But our version agrees very well with the original, as Isaias joins consoling predictions with those which are of a distressing nature. C.—Yet the Sept. seem to have thrown light on the Heb. by supplying an omission from the

10 Say to the just man that it is well, for he shall eat the fruit of his doings.

11 Woe to the wicked unto evil: for the reward of his hands shall be given him.

12 As for my people, their oppressors have stripped them, and women have ruled over them. O my people, "they that call thee blessed, the same deceive thee, and destroy the way of thy steps.

13 The Lord standeth up to judge, and he standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

15 Why do you consume my people, and grind the faces of the poor, saith the Lord, the God of hosts?

16 And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched-out necks, and wanton glances of their eyes, and made a noise as they walked with their feet, and moved in a set pace:

17 The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.

18 In that day the Lord will take away the ornaments of shoes, and little moons,

19 And chains, and neck-laces, and bracelets, and bonnets,

20 And bodkins, and ornaments of the legs, and tablets, and sweet balls, and ear-rings,

21 And rings, and jewels hanging on the forehead,

22 And changes of apparel, and short cloaks, and fine linen, and crisping pins,

23 And looking-glasses, and lawns, and headbands, and fine veils.

24 And instead of a sweet smell, there shall be stench, and instead of a girdle a cord, and instead of curled hair baldness, and instead of a stomacher hair-cloth.

25 Thy fairest men also shall fall by the sword, and thy valiant ones in battle.

26 And her gates shall lament and mourn, and she shall sit desolate on the ground.

CHAP. IV.

After an extremity of evils that shall fall upon the Jews, a remnant shall be comforted by Christ.

AND in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear

^a Ezec. xiii. 10.

Book of Wisdom. Houbig.—Thus all must be explained of the wicked, whose malice shall be punished.—*He shall.* S. Jer. and all versions read, "they shall eat the fruit of their doings, or devices." H.—All who hear of this must applaud the just God for acting well in their punishment.

VER. 12. *Women.* The last kings of Juda were real tyrants, and weak as women. C.—*Blessed.* Prot. marg. and the text has, "lead thee."

VER. 16. *Pace.* Prot. "and making a tinkling with their feet," (H.) by means of little rings round their legs. C.—The daughters of Sion, denote all the cities and villages which were defaced by the Chaldees, and still more by the Romans, forty years after Christ. S. Jer. W.

VER. 17. *Bald.* Like slaves. Deut. xxi. 12.—*Hair.* Heb. and Sept. "shame."

VER. 18. *Of shoes.* Heb. "gold tissue." Psal. xlv. 14.

VER. 25. *Fairest.* They shall not be spared. C.—"As they have perished by their beauty, their fairest," &c. Chal.

CHAP. IV. VER. 1. *Seven.* Many shall sue for a husband, men shall be so scarce. To continue unmarried was reproachful. Deut. vii. 14. C.

VER. 2. *Bud.* That is, Christ, (Ch.) who was faintly prefigured by Zorobabel. Zac. iii. 8. Our Saviour was the fruit of the earth, and sovereign Lord. C.

VER. 3. *Life.* Only the faithful shall be saved. W.—The Jews, after the captivity, shall be more obedient. But converts to the faith of Christ are styled

our own apparel: only let us be called by thy name, take away our reproach.

2 In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth *shall be* high, and a great joy to them that shall have escaped of Israel.

3 And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.

4 If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning.

5 And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory *shall be* a protection.

6 And there shall be a tabernacle for a shade in the day-time from the heat, and for a security and covert from the whirlwind, and from rain.

CHAP. V.

The reprobation of the Jews is foreshown under the parable of a vineyard. A woe is pronounced against sinners: the army God shall send against them.

I WILL ^bsing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place.

2 And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard.

4 What is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?

5 And now I will show you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down.

6 And I will make it desolate: it shall not be pruned, and it shall not be digged: but briars and thorns shall

^b Jer. ii. 21; Matt. xxi. 33.

saints, (Rom. i. 7, &c.,) such particularly as are predestinated to glory. Rom. viii. 30. C.

VER. 4. *Burning.* By baptism of water and fire, or of the Holy Ghost. S. Jer.

VER. 5. *Protection.* God will protect his Church, more than he did the Israelites by the pillar. Exod. xiv. 20. S. Bas. &c.

CHAP. V. VER. 1. *My cousin.* So the prophet calls Christ, as being of his family and kindred, by descending from the house of David. Ch. M.—Heb. and Sept. "beloved." *Dod* may also mean a near relation. C.—Isaias being of the same tribe, sets before us the lamentations of Christ over Jerusalem. Luke xix. 41. W.—The master of the vineyard is God himself. Ver. 7. C.—*Hill.* Lit. *in the horn, the son of oil.* Ch.—The best vines grew among olive and fig trees. Doubdan 21. Sept. "in a horn, (mountain,) in a fat soil." H.

VER. 2. *Stones.* They burn and starve in different seasons. Col. xii. 3.—*Choicest.* Heb. *ssorok.* H.—There was a famous valley of this name. Judg. xvi. 4.

—*Tower.* To keep the wine, &c. Matt. xxi. 33. It denotes the temple, (C.) Scriptures, &c. M.—*Wild.* Sour. Deut. xxxii. 32.

VER. 4. *Was it.* "Why has it produced wild grapes, while I looked?" &c.

VER. 5. *Down.* By the Chaldees, and after the death of Christ. C.—When God withdraws his aid, man is unable to stand. Yet he falls by his own fault, which God only permits. W.

come up: and I will command the clouds to rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, his pleasant plant: and I looked that he should do judgment, and behold iniquity: and do justice, and behold a cry.

8 Woe to you that join house to house, and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?

9 These things are in my ears, saith the Lord of hosts: unless many great and fair houses shall become desolate, without an inhabitant.

10 For ten acres of vineyard shall yield one little measure, and thirty bushels of seed shall yield three bushels.

11 Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine.

12 The harp, and the lyre, and the timbrel, and the pipe, and wine, *are* in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands.^a

13 Therefore is my people led away captive, because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst.

14 Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.

15 And man shall be brought down, and man shall be humbled, and the eyes of the lofty shall be brought low.

16 And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.

17 And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.

18 Woe to you that draw iniquity with cords of vanity, and sin as the rope of a cart.

19 That say: Let him make haste, and let his work come quickly, that we may see it: and let the counsel of the Holy One of Israel come, that we may know it.

20 Woe to you that call evil good, and good evil: that put darkness *for* light, and light *for* darkness: that put bitter for sweet, and sweet for bitter.

21 ^bWoe to you that are wise in your own eyes, and prudent in your own conceits.

^a Amos vi. 6.—^b Prov. iii. 7; Rom. xii. 16.

VER. 7. *Israel.* This comparison is very common. Psal. lxxix. 9; Matt. xx. 1. C.—*Cry.* For vengeance. Jer. xii. 8; Gen. iv. 10, and xviii. 20. C.

VER. 8. *Even.* Sept. "to take from your neighbour: shall," &c. H.

VER. 9. *Things.* Unjust practices.—*Inhabitant.* What will your avarice avail, (H.) since you must abandon all? C.

VER. 11. *To follow.* Heb. "for sechar," (C.) palm wine, (Theod.,) or any inebriating liquor. S. Jer. in c. 28.

VER. 12. *Work.* Chastisement. Ver. 19, and chap. xxviii. 21. C.—They are admonished to observe the festivals of the Lord, and not to indulge in riotousness. W.

VER. 14. *Hell.* Or the grave, which never says enough. Prov. xxx. 15. Isaias alludes to what should happen under Nabuchodonosor, as if it were past. C.

VER. 18. *Cart.* Fatiguing themselves with iniquity, (Wisd. v. 7. C.) and delaying your conversion. S. Isid. M.

VER. 19. *It.* The Jews were often guilty of the like insolence. Jer. xvii. 15.

VER. 22. *Drink.* Heb. "mix sechar." People generally mixed wine and water. They also strove who could drink most, and the Greeks had a feast for this purpose, (C.) which they styled *Choas*, from the measure, which was to be swallowed down.

VER. 25. *Still.* After the ruin of Jerusalem, the people were led away. C.

22 Woe to you that are mighty to drink wine, and stout men at drunkenness.

23 That justify the wicked for gifts, and take away the justice of the just from him.

24 Therefore, as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it; so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the Holy One of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubled, and their carcasses became as dung in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up a sign to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly.

27 There is none that shall faint, nor labour among them: they shall not slumber, nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Their arrows *are* sharp, and all their bows are bent. The hoofs of their horses shall be like the flint, and their wheels like the violence of a tempest.

29 Their roaring like that of a lion, they shall roar like young lions: yea, they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it.

30 And they shall make a noise against them that day, like the roaring of the sea: we shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof.

CHAP. VI.

A glorious vision, in which the prophet's lips are cleansed: he foretelleth the obstinacy of the Jews.

IN the year that king Ozias died, "I saw the Lord sitting upon a throne, high and elevated: and his train filled the temple.

2 Upon it stood the Seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew.

3 And they cried one to another, and said: "Holy, holy, holy, the Lord God of Hosts, all the earth is full of his glory

^c A. M. 3246, A. C. 758.—^d Apoc. iv. 8.

VER. 26. *Off.* Like a king leading all his subjects to battle. C.—*Whistle.* He alludes to the custom of leading forth bees by music. Chap. vii. 18. S. Cyr.—*Earth.* The Chaldees, (chap. xli. 9; Jer. vi. 22,) and not the Romans, as some would suppose.—*Swiftly.* Like an eagle. Dan. vii. 4; Jer. xlviii. 40.

VER. 28. *Hoofs.* They were hardened, but not shod. Xenoph. Amos vi. 18.

VER. 30. *Mist.* Denoting calamity. Heb. "ruin." Sept. "indigence." C.

CHAP. VI. VER. 1. *Died.* Either a natural (C.) or a civil death, by means of the leprosy. Chal. Tostat. 7.—This and the former chapters relate to the commencement of Joathan's reign, whether before or after the death of Ozias. C.—Many think that this was the first prediction of Isaias. Orig. S. Jer. ad Dam.—*I saw.* By a prophetic vision, as if I had been present at the dedication of the temple. 3 Kings viii. 10. C.—*Lord.* Not the Father, as some have asserted, but the Son. John xii. 40. S. Jer. ad Dam. C.—Neither Moses nor any other saw the substance of God; but only a shadow.

VER. 2. *The two Seraphims "burning."* They are supposed to constitute the highest order of angels. Num. xxi. 6.—*His.* God's, or their own face. Heb. and Sept. are ambiguous. Out of respect, (C.) they looked not at the Divine majesty. M.

VER. 3. *Glory.* By means of the incarnation. The Unity and Trinity are insinuated. S. Jer. S. Greg. Mor. xxix. 16.

4 And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

5 And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King, the Lord of hosts.

6 And one of the Seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

7 And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

8 And I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.

9 And he said: Go, and thou shalt say to this people: ^bHearing, hear, and understand not: and see the vision, and know it not.

10 Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them.

11 And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.

12 And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

13 And there shall be still a tithing therein, and she shall turn, and shall be made a show as a turpentine-tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

CHAP. VII.

The prophet assures king Achaz that the two kings, his enemies, shall not take Jerusalem. A virgin shall conceive and bear a son.

AND ^cit came to pass in the days of Achaz, the son of Joathan, the son of Ozias, king of Juda, that Rasin, king of Syria, and Phacee, the son of Romelia, king of Israel, came up to Jerusalem, to fight against it: but they could not prevail over it.

2 And they told the house of David, saying: Syria

hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

3 And the Lord said to Isaias: Go forth to meet Achaz, thou and Jasub, thy son, that is left, to the conduit of the upper pool, ^din the way of the fullers' field.

4 And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these firebrands, smoking with the wrath of the fury of Rasin, king of Syria, and of the son of Romelia.

5 Because Syria hath taken counsel against thee, unto the evil of Ephraim and the son of Romelia, saying:

6 Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

7 Thus saith the Lord God: It shall not stand, and this shall not be.

8 But the head of Syria is Damascus, and the head of Damascus is Rasin: and within threescore and five years, Ephraim shall cease to be a people:

9 And the head of Ephraim is Samaria, and the head of Samaria, the son of Romelia. If you will not believe, you shall not continue.

10 And the Lord spoke again to Achaz, saying:

11 Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

12 And Achaz said: I will not ask, and I will not tempt the Lord.

13 And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

14 Therefore the Lord himself shall give you a sign. ^eBehold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.

15 He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

16 For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.

17 The Lord shall bring upon thee, and upon thy

^a Jer. i. 9.—^b Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8.

VER. 5. *Peace.* It is proper for sinners to do so. Eccli. xv. 9. The prophet was grieved that he was unworthy to join in the acclamation of the Seraphim, and had reason to fear death. Gen. xvi. 13; Exod. xxxiii. 20. He finds himself less able to speak than before, like Moses. Exod. iv. 10, and vi. 12.

VER. 8. *For us.* Hence arises a proof of the plurality of persons. C.

VER. 10. *Blind.* The prophets are said to do what they denounce. S. Tho. 1, q. 24, 3. Sanct.—Sept. "heavy or gross is the heart," &c. The authors of the New Testament quote it thus less harshly.—*Them.* Is God unwilling to heal? Why then does he send his prophet? C.—He intimates that all the graces offered would be rendered useless by the hardened Jews. S. Isid. Pelus. 2, ep. 270.—Heb. may be, "surely they will not see," &c. C.

VER. 11. *Desolate.* By means of Nabuchodonosor, (S. Chrys.,) and the Romans, (Eus., &c.,) or even till the end of the world, their obstinacy will continue.

VER. 13. *Tithing.* The land shall produce its fruit, and people shall bring their tithes. Ezec. xx. 40. There shall be some left (chap. i. 9, and iv. 3. C.); though only a tenth part will embrace Christianity. S. Bas.—*Made.* Sept. "ravaged." They shall be exposed to many persecutions under Epiphane, and few shall escape the arms of the Romans, (C.) those particularly (H.) who shall be a *holy seed.* C.

CHAP. VII. VER. 1. *Achaz.* This must be seventeen years later than the former prediction. 4 Kings xv. 37. The kings of Syria and Israel jointly attacked Juda, but were forced to raise the siege of Jerusalem. The next year they came separately, and committed the following ravages. The news of their junction threw all into confusion. Ver. 2. Isaias was then sent to inform the king that the designs of his enemies should not take effect. Yet the two kings obtained each a victory. But they could not dethrone Achaz, as they intended. C.

VER. 4. *Tails.* So he styles the two kings in derision. The distrust of Achaz

^c A. M. 3262, A. C. 742. 4 Kings xvi. 15.—^d 4 Kings xviii. 17.—^e Matt. i. 23; Luke i. 31.

was punished by the loss of many of his subjects, but he was not dethroned, having engaged the Assyrians and Egyptians to attack his enemies. Ver. 17.

VER. 8. *Rasin.* Both the king and his capital shall be ruined.—*And five.* Capellus (p. 497) would read six and five; or, in eleven years' time. But (C.) Ephraim was led captive twenty-one years after, and the Cutheans took their place when sixty-five years had elapsed. A. 3327. Usher.—Most people date from the prophecy of Amos to the ruin of Samaria, just sixty-five years. The former solution seems preferable. C.

VER. 9. *Continue.* Sept. "and will not understand, even the Lord," &c. H.—Heb. "and since you do not believe," (C.) or "because you are not confirmed" by a miracle. Grot.

VER. 12. *Lord.* He was afraid of being forced to relinquish his evil ways. S. Jer.

VER. 14. *Virgin, alme,* (H.) one secluded from the company of men. *Alma* in Latin signifies "a holy person," and in Punic "a virgin." The term is never applied to any but "a young virgin." If it only meant a young woman, what sort of a sign would this be? S. Jer.—It was indeed above the sagacity of man to declare that the child to be born would be a boy, and live till the kings should be destroyed. But the prophet undoubtedly speaks of Jesus Christ, *the wonderful*, &c. (chap. ix. 5,) as well as of a boy, who should prefigure him, and be an earnest of the speedy destruction of the two kings. He was to be born of Isaias (chap. viii. 4); and of all the qualities belonging to the true *Emmanuel*, only that regards him, which intimates that the country should be delivered before he should come to years of discretion. Ver. 16. C. Diss. Bossuet.—The Fathers generally apply all to Christ.

VER. 16. *Good.* Being arrived at the age of discretion, Achaz engaged the Assyrians to invade Damascus. Its citizens and four tribes were carried into

people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda, with the king of the Assyrians.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places.

20 In that day the Lord shall shave with a razor that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep,

22 And for the abundance of milk he shall eat butter: for butter and honey shall every one eat that shall be left in the midst of the land.

23 And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers.

24 With arrows and with bows they shall go in thither: for briers and thorns shall be in all the land.

25 And as for all the hills that shall be raked with a rake, the fear of thorns and briers shall not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon.

CHAP. VIII.

The name of a child that is to be born: many evils shall come upon the Jews for their sins.

AND the Lord said to me: Take thee a great book, and write in it with a man's pen. Take away the spoils with speed, quickly take the prey.

2 And I took unto me faithful witnesses, Urias, the priest, and Zacharias, the son of Barachias.

3 And I went to the prophetess, and she conceived, and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make haste to take away the prey.

4 For before the child know to call his father and his mother, the strength of Damascus, and the spoils of Samaria shall be taken away before the king of the Assyrians.

5 And the Lord spoke to me again, saying:

6 Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and hath rather taken Rasin, and the son of Romelia:

7 Therefore, behold the Lord will bring upon them the waters of the river, strong and many, the king of the Assyrians, and all his glory: and he shall come up over all his channels, and shall overflow all his banks,

8 And shall pass through Juda, overflowing, and going over, shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel.

9 Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off: strengthen yourselves, and be overcome, gird yourselves, and be overcome.

10 Take counsel together, and it shall be defeated: speak a word, and it shall not be done: because God is with us.

11 For thus saith the Lord to me: As he hath taught me, with a strong arm, that I should not walk in the way of this people, saying:

12 Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.

14 And he shall be a sanctification to you. * But for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem.

15 And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait for the Lord, who hath hid his face from the house of Jacob, and I will look for him.

18 Behold I and my children, whom the Lord hath given me for a sign, and for a wonder in Israel, from the Lord of hosts, who dwelleth in Mount Sion.

19 And when they shall say to you: Seek of pythons, and of diviners, who mutter in their enchantments: should

* Luke ii. 34; Rom. ix. 32; 1 Pet. iv. 6.

captivity the year following. Phacee only survived another year, A. 3265. This was a pledge, that what regarded the son of the virgin would also be accomplished. C.—Land of the enemy. C. 4 Kings xvi. M.

VER. 17. *Assyrians.* His aid shall prove the greatest scourge, (2 Par. xxviii. 20,) while the Idumeans and Philistines shall also ravage the country. Ib. 17. Achaz has vainly trusted in man.

VER. 20. *Razor.* Or cut off with scissors all the hair, as was done with lepers, (Lev. xiv. 9,) and Levites. Num. viii. 7. The country shall be pillaged, and all shall be in mourning. C.—The men shall be despised as no better than women and cowards. S. Jer. Theod.—*Hired.* With large sums. C.

VER. 22. *Land.* Pastures shall be so large, (M.) though uncultivated, the greatest part of the inhabitants being removed.

VER. 23. *Pieces.* Sicles. This was the price of the best vineyards. Cant. viii. 2. C.—Now people may hunt in them. H.

CHAP. VIII. VER. 1. *Book.* This mystery would require a large explanation. W.—*Pen.* Lit. "style." H.—Write intelligibly. Here all is plain. C.—*Take.* Prot. "concerning Maher-shalal-hash-baz." Marg. "in making speed to the spoil, he hasteneth the prey." H.—*Chasch-bas*, the son of Isaias, was a sign that Syria and Israel should soon be rendered desolate; and in a more elevated sense he showed that Christ should overturn the powers of hell. C.

VER. 2. *Zacharias.* A person to us unknown. C.

VER. 4. *Assyrians.* Theglathphalassar, the next year, took the Damascenes to Kir, and Nephtali, Reuben, Gad, and Manasses into captivity. Yet the kingdom continued some time longer. Never was prediction more explicit.

VER. 6. *Silence.* Being willing to receive Tabeel, instead of their lawful prince. Achaz was then terrified, and chose to become tributary, rather than to lose his crown. Herein both offended God, in whom they ought to have trusted, and the auxiliary king looked upon himself as master of the country. 2 Par. xxviii. 20. C.

VER. 8. *Wings.* Or troops.—*Emmanuel.* Christ was born in the country, and Lord of it: though it might be said to belong to the son of Isaias, as being his figure. C.

VER. 9. *Overcome.* The defeat of Sennacherib, of the Idumeans, &c., under Ezechias, is intimated. 4 Kings xviii. 8, and xix. 35.

VER. 12. *Conspiracy.* In despair they wish to submit to the enemy. Ver. 6 Isaias exhorts them to have recourse rather to the Lord. C.

VER. 14. *Two.* The wicked of both kingdoms, (H.) who choose to revolt from God. Many of Israel were led into captivity, and the territory of Juda was laid waste. C.

VER. 18. *I and my two children.* Chap. vii. 3, and viii. 4. H.—The actions of some were prophetic. Chap. xx. 2; Osee xii. 10. C.—God announces what will happen, by the names of my children, (H.) and by their age, as well as by my mouth. C.

VER. 19. *Seek of pythons.* That is, people pretending to tell future things by a prophesying spirit.—*Should not the people seek of their God, for the living of the dead?* Here is signified that it is to God we should pray to be directed, and not to seek of the dead (that is, of fortune-tellers dead in sin) for the health of the living. Ch.

not the people seek of their God, for the living of the dead?

20 To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.

21 And they shall pass by it, they shall fall, and be hungry: and when they shall be hungry, they will be angry, and curse their king, and their God, and look upwards.

22 And they shall look to the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress.

CHAP. IX.

What joy shall come after afflictions by the birth and kingdom of Christ: which shall flourish for ever. Judgments upon Israel for their sins.

AT^a the first time the land of Zabulon, and the land of Nephtali, was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded.

2 The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen.

3 Thou hast multiplied the nation, *and* hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.

4 For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou hast overcome, ^bas in the day of Madian.

5 For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire.

6 For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.

7 His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom: to establish it, and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

^a Matt. iv. 15.—^b Judg. vii. 12.

VER. 20. *Law.* Sealed, (ver. 16,) or to the law of Moses. Eccl. xxxiv. 28. E.—Sept. "why do they consult the dead concerning the living? For he gave the law to assist us." H.—*Light.* They shall die or be miserable. C.

VER. 21. *By it.* The word of God. H.—*God.* *Elohim* means also princes or idols. C.

CHAP. IX. VER. 1. *Loaded.* Theglathphalassar took away whole tribes (2 Par. v. 26) the year after this. Yet these people were the first enlightened with the rays of the gospel, (Matt. iv. 13,) though so much despised. John vii. 52. C.—Here Christ preached first.

VER. 3. *And hast.* Parkhurst says it should be, "(whom) thou hast not brought up (the Gentiles) with joy they," &c. Sym. H.—*Spoils.* They shall return thanks to God for the unexpected liberation.

VER. 4. *Oppressor.* Who levied taxes for Assyria. 4 Kings xviii. 7. Sennacherib made war, because Ezechias refused to pay them any longer, and his troops fell upon each other, (C.) as the Madianites had done. Judg. vii. H.

VER. 6. *Child.* The Messiah, whom the son of Isaias prefigured.—*Shoulder.* Where the badges of royalty were worn. C.—Christ bore his cross. Tert., &c.—*Wonderful.* In his birth, &c.—*Counsellor.* From whom all good advice proceeds.—*God.* The three Greek versions maliciously render *El* "the strong," though it be uncertain that it ever has that meaning, as it certainly has not when joined with *gibbor*, "mighty." Why should two terms of the same import be used? The Sept. copies vary much. Some read only, "he shall be called the

9 And all the people of Ephraim shall know, and the inhabitants of Samaria, that say in the pride and haughtiness of their heart:

10 The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for cedars.

11 And the Lord shall set up the enemies of Rasin over him, and shall bring on his enemies in a crowd:

12 The Syrians from the east, and the Philistines from the west: and they shall devour Israel with open mouth. For all this his indignation is not turned away, but his hand is stretched out still.

13 And the people are not returned to him who hath struck them, and have not sought after the Lord of hosts.

14 And the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back, in one day.

15 The aged and honourable, he is the head: and the prophet that teacheth lies, he is the tail.

16 And they that call this people blessed, shall cause them to err: and they that are called blessed, shall be thrown down headlong.

17 Therefore the Lord shall have no joy in their young men: neither shall he have mercy on their fatherless, and widows: for every one is a hypocrite and wicked, and every mouth hath spoken folly. For all this his indignation is not turned away, but his hand is stretched out still.

18 For wickedness is kindled as a fire, it shall devour the brier and the thorn: and shall kindle in the thicket of the forest, and it shall be wrapped up in smoke, ascending on high.

19 By the wrath of the Lord of hosts the land is troubled, and the people shall be as fuel for the fire: no man shall spare his brother.

20 And he shall turn to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shall eat the flesh of his own arm: Manasses Ephraim, and Ephraim Manasses, *and* they together shall be against Juda.

21 After all these things his indignation is not turned away, but his hand is stretched out still.

^c 4 Kings xvi. 9.

angel of the great council, for I will bring peace upon the princes and his health." S. Jerom thinks they were afraid to style the child God. But this reason falls to the ground, as other copies have, (C.) after *council*, "Wonderful, Counsellor, God, the Mighty, the Potent, *ἐξουσιαστής*, the Prince of Peace, the Father of the world to come, for, &c. (7) His." Grabe (de Vitiis, 70, p. 29) asserts that the former is the genuine version, and that the inserted titles are a *secondary* one; so that there must have been two versions before the days of Aquila, as the text is thus quoted at large by Clement and S. Iræneus, A. 180; Kennicott adds also by S. Ignatius, A. 110. H.

VER. 8. *Word.* Sept. "death." This also agrees with the Heb. term, and with the context.

VER. 10. *Cedars.* They speak in a proverbial way, that they will shortly repair the injuries done by the Assyrians depending on king Osee.

VER. 11. *Him.* Israel. Salmanasar came to ruin the kingdom. C.

VER. 12. *Still.* God punishes the impenitent throughout eternity. Ver. 12, chap. x. 4. W.

VER. 14. *Him.* Heb. "the branch and the rush." C.—Sept. "the great and the small."

VER. 18. *High.* All shall witness the fall of Israel, (C.) like a forest on fire. H.

VER. 19. *Brother.* Civil wars shall rage. 4 Kings xv

CHAP. X. VER. 1. *Injustice.* These great ones excite God's indignation. C.

CHAP. X.

Woe to the makers of wicked laws. The Assyrians shall be a rod for punishing Israel: but for their pride they shall be destroyed: and a remnant of Israel saved.

WOE to them that make wicked laws: and when they write, write injustice:

2 To oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless.

3 What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory?

4 That you be not bowed down under the bond, and fall with the slain? In all these things his anger is not turned away, but his hand is stretched out still.

5 Woe to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands.

6 I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.

7 But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.

8 For he shall say:

9 Are not my princes as so many kings? is not Calno as Charcamis: and Emath as Arphad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms, of the idol, so also their idols of Jerusalem, and of Samaria.

11 Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

12 And it shall come to pass, that when the Lord shall have performed all his works in Mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of Assyria, and the glory of the haughtiness of his eyes.

13 For he hath said: By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of their princes, and as a mighty man have pulled down them that sat on high.

14 And my hand hath found the strength of the people as a nest: and as eggs are gathered that are left, so have

^a 4 Kings xix. 35; *Infra*, xxxvii. 36.—^b *Infra*, xl. 11; Rom. ix. 27.

—Jeroboam forbidding any to go to Jerusalem; and the Pharisees establishing their wicked traditions, ruined all. W.

VER. 3. *Afar*. When Salmanasar shall come from Ninive to destroy Samaria, to punish the people for their idolatry (C.) and oppressions. H.—*Glory*. Golden calves, (Osee viii. 5, and x. 5,) or possessions. Chap. ix. 8.

VER. 7. *So*. He will not think that he is executing my vengeance, supposing that he conquers by his own power.

VER. 9. *As*. Lit. "altogether kings." H.—Thus Nabuchodonosor kept the conquered princes for derision. Hab. i. 10; Judg. i. 7.—*Arphad*, Arad, or rather Raphanæ Jer. xlix. 23.—*Damascus*. These two cities were not yet subdued.

VER. 12. *Works*. Humbling and terrifying Ezechias and his subjects, who were reduced to great distress, in order to avert the impending war. H.

VER. 14. *Nest*. Some put these words in the mouth of God. Tert. Abdias iv.—But they show the insolence of Sennacherib.

VER. 15. *Axe*. The Assyrian has no right to boast. What can man do without God's assistance? C.—*Gratiæ tuæ deputo et quæcumque non feci mala*. S. Aug. Conf. ii. 7.

VER. 17. *Light*. God. H.—*Thorns*. Private soldiers. C.

VER. 18. *Glory*. Officers.—*Flesh*. Or body. All shall perish. H.—*Fear*. Sennacherib escaped alone, and fell by the sword of his own sons.

I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.

15 Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.

16 Therefore, the sovereign Lord, the Lord of hosts, shall send leanness among his fat ones: and under his glory shall be kindled a burning, as it were the burning of a fire.

17 And the light of Israel shall be as a fire, and the Holy One thereof as a flame: and his thorns and his briers shall be set on fire, and shall be devoured in one day.

18 And the glory of his forest, and of his beautiful hill, shall be consumed from the soul even to the flesh, and he shall run away through fear.

19 And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.

20 And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord, the Holy One of Israel, in truth.

21 The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.

22 ^bFor if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted, the consumption abridged shall overflow with justice.

23 For the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land.

24 Therefore, thus saith the Lord, the God of hosts: O my people, that dwellest in Sion, be not afraid of the Assyrian: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt.

25 For yet a little, and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.

26 ^cAnd the Lord of hosts shall rise up a scourge against him, ^daccording to the slaughter of Madian in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his

^c *Infra*, xxxvii. 36.—^d Judg. vii. 25.

VER. 20. *Israel* now submitted to Ezechias, as their kingdom was overturned in the sixth year of his reign, eight years before Sennacherib's arrival. Isaias speaks of this time, and therefore makes *no* distinction of the kingdoms. *Striketh* the Assyrian.

VER. 22. *Converted*. This was partly verified in the children of Israel who remained after the devastations of the Assyrians, in the time of king Ezechias; and partly in the conversion of a remnant of the Jews to the faith of Christ. Ch. 4 Kings xviii. 3; Rom. ix. 27. The apostle follows the Sept. (C.) "and if the people of Israel be."—*Converted*. Sept. "saved, for perfecting the word and abridging in justice." Because God, the Lord of hosts, will make an abridged word in the universe." H.—As the apostle has explained this passage, "every other interpretation must cease." S. Jer.—*Consumption*. That is, the number of them cut short, and reduced to few, shall flourish in the abundance of justice. Ch.—Heb. "the desolation is decreed, justice shall overflow."

VER. 24. *Egypt*. He sent Rab-saces from Lachis, when he set out to meet Tharaca. 4 Kings xix.

VER. 26. *Oreb*. Judg. vii. 25.—*And his*. Moses thus let loose the waters of the Red Sea on the Egyptians, by stretching forth his rod. C.

VER. 27. *Oil*. That is, by the sweet unction of Divine mercy. Ch.—*Chal* "before the anointed," in consideration of Ezechias and Isaias. In a higher sense, it denotes the victory of Christ over the devil. C.

yoke from off thy neck, and the yoke shall putrify at the presence of the oil.

28 He shall come into Aiath, he shall pass into Magron: at Machmas he shall lay up his carriages.

29 They have passed in haste, Gabia is our lodging: Rama was astonished, Gabaath of Saul fled away.

30 Lift up thy voice, O daughter of Gallim; attend, O Laisa, poor Anathoth.

31 Medemena is removed: ye inhabitants of Gabim, take courage.

32 It is yet day enough, to remain in Nobe: he shall shake his hand against the mountain of the daughter of Sion, the hill of Jerusalem.

33 Behold the sovereign Lord of hosts shall break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be humbled.

34 And the thickets of the forest shall be cut down with iron, and Libanus, with its high one, shall fall.

CHAP. XI.

Of the spiritual kingdom of Christ, to which all nations shall repair.

AND there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.

2 And the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness,

3 And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears.

4 But he shall judge the poor with justice, and shall reprove with equity, for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

5 And justice shall be the girdle of his loins: and faith the girdle of his reins.

6 The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf, and the lion, and the sheep, shall abide together, and a little child shall lead them.

7 The calf and the bear shall feed: their young ones

^a Acts xiii. 23; ^{infra} lili. 2.—^b 2 Thess. ii. 8.

shall rest together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.

9 They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.

10 In that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech, and his sepulchre shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.

12 And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth.

13 And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.

14 But they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil the children of the east: Edom, and Moab, shall be under the rule of their hand, and the children of Ammon shall be obedient.

15 And the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike it in the seven streams, so that men may pass through it in their shoes.

16 And there shall be a highway for the remnant of my people, which shall be left from the Assyrians: as there was for Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

A canticle of thanksgiving for the benefits of Christ.

AND thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me.

^c *Infra*, lxxv. 25.—^d Rom. xv. 12.

VER. 28. *Into Aiath, &c.* Here the prophet describes the march of the Assyrians under Sennacherib; and the terror they should carry with them; and how they should suddenly be destroyed. Ch.

VER. 32. *Nobe.* He may arrive thither shortly in the environs of Jerusalem. C.—Sept. "exhort to-day, that they may continue on the road. Comfort with the hand the daughter of Sion, thou rock and hills within Jerusalem." H.—*Hand.* As Nicanor did against the temple. 2 Mac. xv. 32. C.

CHAP. XI. VER. 1. *Root.* Juda shall not be exterminated, like the Assyrians. C.—Christ shall spring from the blessed Virgin, (W.) for the salvation of mankind. The Jews agree that this prediction regards the Messias; though some, with Grotius, would explain it literally of Ezechias. They do not reflect that he was now ten years old, and that the prophet speaks of an event which should still take place after he had been a long while upon the throne.

VER. 2. *Him.* In the form of a dove. John i. 32. H.—"The whole fountain of the Holy Ghost descending." Ev. Nazar. S. Jer.—Christ was filled with his seven gifts, and of his fulness his servants receive. W.—Yet all virtues are the gift of the Holy Spirit, and the number seven is not specified in Heb., as the same word (C.) *irath*, is rendered *godliness*, which (ver. 3) means *the fear of the Lord*. H.

VER. 3. *Filled.* Heb. "breath or smell." So S. Paul says, (2 Cor. ii. 15,) *we are the good odour of Christ*. C.—Prot. "he shall make him of quick understanding (marg. smell) in the fear," &c. H.—*Ears.* Which are often deceived. M.

VER. 5. *Reins.* He shall possess these virtues, performing his promises with the strictest fidelity. C.

VER. 6. *Wolf.* Some explain this of the Millennium. Ap. S. Jer. Lact. vii. 24.—But the more intelligent understand that the fiercest nations shall embrace the gospel, and kings obey the pastors of the Church. C.—*Lead.* Or "drive," as the word is used by Festus. H.

VER. 10. *Ensign.* The cross is the standard of Christians.—*Sepulchre.* Heb., Sept., &c., "rest." S. Jerom gives the true sense. The holy places have been greatly revered, and Christian princes strove for a long time to recover them. C.—They are respected even by the Turks. Christ's death was ignominious, but his monument was full of glory. W.

VER. 11. *Time.* After the deliverance from Sennacherib they shall return from captivity. Ezechias recalled some few. 2 Par. xxix. 9.—*Remnant.* Some embraced the gospel. Rom. xi. 2; Acts ii. 41, &c.—*Phetros*, in Egypt.

VER. 14. *Shoulders.* Or confines. Ezech. xxv. 9. Ezechias and the Machabees attacked the Philistines. C.—Sept. "and they shall fly on the ships of the strangers; they shall plunder the sea together, and those on the east, and Idumea." H.—*East.* Ammonites, &c., often defeated by the Machabees, and probably by Ezechias.

VER. 15. *Tongue.* Gulf of the Mediterranean, near Pelusium, or the seven mouths of the river Nile. The country was ravaged by Sennacherib, Cambysses, Alexander, and Epiphanes. Chap. xix. 4, &c. The Jewish captives shall return thence. Chap. i. 3; Zac. x. 10.

CHAP. XII. VER. 1. *Thanks.* Lit. "confess." The Jews thank God for their return, as the Church does for her deliverance from sin. W.—*Canticles* were composed on such occasions. Exod. xv.—*Angry.* They do not thank God on this account; but because he had averted his indignation. C.

2 Behold, God is my Saviour, I will deal confidently, and will not fear: ^abecause the Lord is my strength, and my praise, and he is become my salvation.

3 You shall draw waters with joy out of the Saviour's fountains:

4 And you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high.

5 Sing ye to the Lord, for he hath done great things: show this forth in all the earth.

6 Rejice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.

CHAP. XIII.

The desolation of Babylon.

THE burden of Babylon, which Isaias, the son of Amos, saw.

2 Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.

3 I have commanded my sanctioned ones, and have called my strong ones in my wrath, them that rejoice in my glory.

4 The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war,

5 To them that come from a country afar off, from the end of heaven: the Lord, and the instruments of his wrath, to destroy the whole land.

6 Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.

7 Therefore shall all hands be faint, and every heart of man shall melt,

8 And shall be broken. Gripings and pains shall take hold of them, they shall be in pain as a woman in labour. Every one shall be amazed at his neighbour, their countenances shall be as faces burnt.

9 Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

10 ^bFor the stars of heaven, and their brightness, shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.

11 And I will visit the evils of the world, and against he wicked for their iniquity, and I will make the pride

^a Exod. xv. 2; Psal. cxvii. 14.—^b Eze. xxxii. 7; Joel ii. 10, and iii. 15;

VER. 3. *Fountains.* Instead of those which your fathers drank in the desert. ^c—You shall have the Holy Scriptures, (H.) sacraments, &c. John iv. 13, and vii. 38.

CHAP. XIII. VER. 1. *Burden.* That is, a prophecy against Babylon. Ch. Nimrod began the kingdom. Gen. x. Belus and Ninus brought it to great minence. But after 1240 years Babylon was taken by Cyrus. W.—Isaias delivered the seven following chapters in the first year of Ezechias. Chap. xiv. 28.

VER. 2. *Mountain of Media,* whence Darius came. C.

VER. 4. *Kings.* Darius styles himself king of the Medes and Persians. Dan. i. 12. Many princes and nations composed his army.

VER. 6. *Near.* Though one hundred and seventy-two years distant.

VER. 9. *Desolate.* This was effected in the course of many centuries. C.—The building of Seleucia caused Babylon to be deserted. Pliny, vi. 27.—Hence we know not at present where it was situated.

VER. 10. *Stars.* This is not to be taken literally, but only implies that the people shall be in as much consternation (C.) as if the world were at an end. Ver. 13. H. Grot. Matt. xxiv. 27; Apoc. vi. 12; Jer. iv. 23.

VER. 12. *Precious.* Rare, (W.) or sought after for destruction. Ver. 17.

VER. 14. *Land.* Baltassar shall be abandoned by his allies.

of infidels to cease, and will bring down the arrogance of the mighty.

12 A man shall be more precious than gold; yea, a man than the finest of gold.

13 For this I will trouble the heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his fierce wrath.

14 And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.

15 Every one that shall be found, shall be slain: and every one that shall come to their aid, shall fall by the sword.

16 ^cTheir infants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

17 Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold:

18 But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

19 And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, ^dshall be even as the Lord destroyed Sodom and Gomorrha.

20 It shall no more be inhabited for ever, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

21 But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:

22 And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.

CHAP. XIV.

The restoration of Israel after their captivity. The parable or song insulting over the king of Babylon. A prophecy against the Philistines.

HER time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob.

2 And the people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and

Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25.—^c Psal. cxxxvi. 9.—^d Gen. xix. 24.

VER. 17. *Medes.* Who had set themselves at liberty about twenty years before this. They were not solicitous about gold. Eze. vii. 19; Soph. i. 18.

VER. 19. *Gomorrha.* Towards the end of the Macedonian empire. C.—The Persians kept wild beasts in it. S. Jer.

VER. 20. *Tents.* To dwell, (C.) or to traffic. Theod.

VER. 21. *Beasts.* Heb. *tsim*, "fishermen."—*Serpents.* Heb. *asim*. Sept. "echo," (H.) or "reeds." Babylon was built on a marshy situation, and Cyrus having let out the waters of the Euphrates, they could never be effectually stopped.—*Ostriches.* Or swans.—*Hairy.* Goats. Chap. xxxiv. 14. C.

VER. 22. *Owls.* Or jackals, which resemble foxes, and going in packs, will devour the largest creatures. Bochart. Parkhurst in *aje*. H.—But S. Jer. explains it of birds. Job xxviii. 7; Lev. xiv.—*Sirens*, fabulously supposed to be sweet singing women with wings.—*Thonim* denotes some great sea monsters, such as whales or sea-calves. C.

CHAP. XIV. VER. 1. *Prolonged.* Babylon was taken one hundred and seventy-two years after. C.—*Ground.* Cyrus restored the Jews; yet all did not return at that time.

VER. 2. *Place.* Cyrus probably granted an escort, as Artaxerxes did. 2 Esd.

they shall make them captives that had taken them, and shall subdue their oppressors.

3 And it shall come to pass in that day, that when God shall give thee rest from thy labour, and from thy vexation, and from the hard bondage wherewith thou didst serve before,

4 Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute hath ceased?

5 The Lord hath broken the staff of the wicked, the rod of the rulers,

6 That struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner.

7 The whole earth is quiet and still; it is glad, and hath rejoiced.

8 The fir-trees also have rejoiced over thee, and the cedars of Libanus, saying: Since thou hast slept, there hath none come up to cut us down.

9 Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.

10 All shall answer, and say to thee: Thou also art wounded, as well as we, thou art become like unto us.

11 Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering.

12 How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations?

13 And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north.

14 I will ascend above the height of the clouds, I will be like the Most High.

15 But yet thou shalt be brought down to hell, into the depth of the pit.

16 They that shall see thee, shall turn toward thee, and behold thee: Is this the man that troubled the earth, that shook kingdoms,

17 That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?

18 All the kings of the nations have all of them slept in glory, every one in his own house.

19 But thou art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were slain by the sword, and are gone down to the bottom of the pit, as a rotten carcass.

20 Thou shalt not keep company with them, even in burial: for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever.

21 Prepare his children for slaughter, for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.

22 And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring, saith the Lord.

23 And I will make it a possession for the ericium and pools of waters, and I will sweep it, and wear it out with a besom, saith the Lord of hosts.

24 The Lord of hosts hath sworn, saying: Surely as have thought, so shall it be: and as I have purposed,

25 So shall it fall out: That I will destroy the Assyrian in my land, and upon my mountains tread him under foot and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

26 This is the counsel, that I have purposed upon all the earth, and this is the hand that is stretched out upon all nations.

27 For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away?

28 In the year that king Achaz died, was this burden.

29 Rejoice not thou, whole Philistia, that the rod of him that struck thee is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

30 And the first-born of the poor shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant.

31 Howl, O gate, cry, O city: all Philistia is thrown down: for a smoke shall come from the north, and there is none that shall escape his troop.

32 And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him.

* A. M. 3277, A. C. 727.

ii. 7.—*Servants*. They had purchased many slaves, (1 Esd. ii. 65,) as some were very rich in captivity, and were treated like other subjects.

VER. 4. *Parable*. Sept. *ἰσχυρὸν*. "Lamentation." H. Or mournful canticle.

VER. 7. *Earth*. Subject to, or bordering upon the Assyrian empire. Under Darius the Mede, (the Cyaxares of Xenophon,) and Cyrus, the people were little molested. C.

VER. 9. *Hell* is personified, deriding the Chaldean monarch, Baltassar, who perished the very night after he had profaned the sacred vessels. Dan. v. 3. C.

VER. 12. *O Lucifer*. O day-star. All this, according to the letter, is spoken of the king of Babylon. It may also be applied, in a spiritual sense, to Lucifer, the prince of devils, who was created a bright angel, but fell by pride and rebellion against God. Ch. Luke x. 18. C.—He fell by pride, as Nabuchodonosor did. W.

VER. 13. *North*. And be adored as God in the temple of Jerusalem. Psal. xlvii. 3. The Assyrian and Persian monarchs claimed Divine honours. 4 Kings xviii. 33; Judith iii. 13.

VER. 19. *Grave*. Strangers seized the crown of Baltassar, and neglected his sepulture: or if we explain it of Nabuchodonosor, his tomb was probably plundered, (C.) as the Persians did not spare that of Belus.

VER. 20. *Thy* Sept. "my." Thou hast been a murderer instead of a shepherd.—*Ever*. The children and monarchy of Nabuchodonosor presently perished. Evilmerodac and Baltassar reigned but a short time, and left no issue to inherit the throne.

VER. 23. *Besom*. Reducing it to a heap of rubbish, (chap. xiii. 21. C.) as the event showed. Watson.

VER. 25. *Assyrian*. 4 Kings xix. W.—Sennacherib, (S. Jer.) Cambyzes, or Holofernes. The sight of their chastisement would be an earnest of the fall of Babylon. C.

VER. 28. *Achaz*. When Ezechias was just seated on the throne. The preceding and subsequent predictions were then delivered. Chap. xiii. 20.

VER. 29. *Rod*. *Achaz*.—*Bird*. Ezechias will openly attack thee. 4 Kings xviii. 8. C.—Prot. "shall be a fiery flying serpent," (H.) like that erected by Moses. Num. xxi. 9.

VER. 32. *Nations*. Surprised that Ezechias should escape, while the power of the Philistines was overturned so easily; or when the king sent ambassadors to his allies, to announce the defeat of Sennacherib by the angel. All confessed that this was an effect of the Divine protection towards Sion. C.

CHAP. XV. VER. 1. *Moab*. Which would be visited in three years' time (chap. xvi. 14) either by Ezechias, or by Sennacherib, though history be silent on this head. The Moabites had been very cruel. Amos i. and ii.—*Night*. Suddenly. C.—Their misery was so much the greater. W.—*Ar*. The capital. C.

CHAP. XV.

A prophecy of the desolation of the Moabites.

THE burden of Moab. Because in the night Ar, of Moab, is laid waste, it is silent: because the wall of Moab is destroyed in the night, it is silent.

2 The house is gone up, and Dibon to the high places, to mourn over Nabo, and over Medaba, Moab hath howled: "on all their heads shall be baldness, and every beard shall be shaven.

3 In their streets they are girded with sackcloth: on the tops of their houses, and in their streets all shall howl, and come down weeping.

4 Hesebon shall cry, and Eleale, their voice is heard even to Jaza. For this shall the well-appointed men of Moab howl, his soul shall howl to itself.

5 My heart shall cry to Moab, the bars thereof *shall* flee unto Segor, a heifer of three years old: for by the ascent of Luith they shall go up weeping: and in the way of Oronaim they shall lift up a cry of destruction.

6 For the waters of Nemrim shall be desolate, for the grass is withered away, the spring is faded, all the greenness is perished.

7 According to the greatness of their work, is their visitation also: they shall lead them to the torrent of the willows.

8 For the cry is gone round about the border of Moab: the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

9 For the waters of Dibon are filled with blood: for I will bring more upon Dibon: the lion upon them that shall flee of Moab, and upon the remnant of the land.

CHAP. XVI.

The prophet prayeth for Christ's coming. The affliction of the Moabites for their pride.

SEND forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.

2 And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon.

3 Take counsel, gather a council: make thy shadow as the night in the mid-day: hide them that flee, and betray not them that wander about.

4 My fugitives shall dwell with thee: O Moab, be thou

^a Jer. xlviii. 37; Eze. vii. 18.

a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot.

5 And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and quickly rendering that which is just.

6 ^bWe have heard of the pride of Moab, he is exceedingly proud: his pride and his arrogancy, and his indignation, is more than his strength.

7 Therefore shall Moab howl to Moab, every one shall howl: to them that rejoice upon the brick walls, tell ye their stripes.

8 For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama: the branches thereof have reached even to Jazer: they have wandered in the wilderness, the branches thereof are left, they are gone over the sea.

9 Therefore, I will lament with the weeping of Jazer, the vineyard of Sabama: I will water thee with my tears, O Hesebon, and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

10 And gladness and joy shall be taken away from Carmel, and there shall be no rejoicing nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

11 Wherefore my bowels shall sound like a harp for Moab, and my inward parts for the brick wall.

12 And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go into his sanctuaries to pray, and shall not prevail.

13 This is the word, that the Lord spoke to Moab from that time:

14 And now the Lord hath spoken, saying: In three years, as the years of a hireling, the glory of Moab shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.

CHAP. XVII.

Judgments upon Damascus and Samaria. The overthrow of the Assyrians.

THE burden of Damascus. Behold Damascus shall cease to be a city, and shall be as a ruinous heap of stones.

2 The cities of Aroer shall be left for flocks, and they

^b Jer. xlviii. 29.

VER. 2. *House.* Prot. "he is come up to Baiith," (H.) or the royal family is gone to the temple of their idol, Chamos, to lament. S. Jer. M. C.—*Shaven.* As in mourning. Jer. xlviii. 37.

VER. 5. *My.* A charitable heart will grieve for the misfortune of an enemy. W.—I shall join in the general lamentations, though Moab has always been so great an enemy to Israel. C.—Sept. "the heart of Moab cries in itself to Segor." H.—We will retire thither. Chal.

VER. 6. *Nemrim.* Or Nemra, (Num. xxxii. 3.) to the north of Segor. C.

VER. 7. *Willows.* That is, as some say, the waters of Babylon: others render it, a valley of the Arabians, (Ch.) or "of crows," to which their bodies will be exposed. Chap. lvii. 6.

VER. 8. *Cry.* Of iniquity, or rather of grief.

VER. 9. *Dibon.* Sept. &c. read, "Dimon," which signifies "blood." I will give it a better claim to this appellation.—*Lion.* Nabuchodonosor. C.—Sept. "I will bring the Arabs up on Dimon, and I will take away the seed of Moab, and Ariel, and the remnant Adama." H.

CHAP. XVI. VER. 1. *Petra.* Heb. *sela*, "the rock." H.—Our Saviour sprung from Ruth, the Moabitess. M.

VER. 2. *Arnon.* They shall not be able to fly over, or to escape the conqueror.

VER. 3. *Night.* Seek a retreat in the darkest places: or protect Israel when they shall flee before the Assyrians. Their cruelty is thus insinuated. Amos i.

VER. 5. *Just.* This regards Christ, (S. Jer.), prefigured by (H.) Ezechias. C.

VER. 8. *Lords.* Princes of Jerusalem, (Lam. i. 1,) or of Assyria. C.—*Sea.* Of Sodom, even as far as Jazer, (H.) in the tribe of Ruben. C.

VER. 10. *Carmel.* This name is often taken to signify a fair and fruitful hill or field, such as Mount Carmel is. Ch.—It means "the vine of God." C.

VER. 11. *Wall.* *Kir-hareseth.* Ver. 7. I am grieved at your misfortunes. C.

VER. 12. *Prevail.* Chamos shall not be able to help them.

VER. 13. *That time.* A long while ago. Psal. xcii. 2.

VER. 14. *Not many.* It was laid waste in the third year of Ezechias. But its final destruction took place only five years after that of Jerusalem. C.—The wars against Moab continued three years, after which it was reduced to servitude. W.

CHAP. XVII. VER. 1. *Damascus.* When it was taken by Theglathphalassar, or rather by Sennacherib. Chap. x. 8. It was again ruined by Nabuchodonosor. Jer. xlix. 24.

VER. 2. *Aroer.* Chal. "abandoned, shall be folds for sheep." Sept. "left for ever a resting-place for flocks and herds, and none shall pursue." The tribes on the east of the Jordan shall be led captive, as well as those on the west, Ephraim, &c. H.

shall rest there, and there shall be none to make them afraid.

3 And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts.

4 And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean.

5 And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

6 And the fruit thereof, that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive-tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord, the God of Israel.

7 In that day man shall bow down himself to his Maker, and his eyes shall look to the Holy One of Israel.

8 And he shall not look to the altars which his hands made: and he shall not have respect to the things that his fingers wrought, such as groves and temples.

9 In that day his strong cities shall be forsaken, as the ploughs and the corn that were left before the face of the children of Israel, and thou shalt be desolate.

10 Because thou hast forgotten God, thy Saviour, and hast not remembered thy strong helper: therefore shalt thou plant good plants, and shalt sow strange seed.

11 In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

12 Woe to the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

13 Nations shall make a noise like the noise of waters overflowing, but he shall rebuke him, and he shall flee far off: and he shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

14 In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the portion of them that have wasted us, and the lot of them that spoiled us.

CHAP. XVIII.

A woe to the Ethiopians, who fed Israel with vain hopes: their future conversion.

VER. 3. *Damascus.* Their too great union proved their ruin. Sennacherib took Damascus, as Salmanasar had done Samaria.

VER. 5. *Raphaim.* Near Jerusalem. 3 Kings xxiii. 13. Sept. "of stones." C.

VER. 7. *Israel.* They obeyed the summons of Ezechias and of Josias, (2 Par. xxx. 1, and xxxiv. 6,) and ever after followed the same worship as Juda. C.

VER. 9. *Left.* By the Chanaanites, when the children of Israel came into their land. Ch.

VER. 10. *Good.* Sept. "faithless." Israel had abandoned the Lord; and could expect nothing but the fruits of death. C.

VER. 12. *Multitude, &c.* This and all that follows to the end of the chapter relates to the Assyrian army under Sennacherib, (Ch.) or rather to that of Israel and its allies. C.

CHAP. XVIII. VER. 1. *Cymbal.* Or *sistrum*, commonly used in Egypt. Sept. "ship sails."—*Ethiopia*, or Chus, lying between the Nile (the branches of which are styled *rivers*) and the Red Sea. He alludes to the kingdom of Tharaca. 4 Kings xix. 8. C.

VER. 2. *Ambassadors.* Heb. "images," (Bochart,) in honour of Adonis (S. Cyr.); or rather Ezechias or Tharaca send to demand troops. C.—*Bulrushes.*

WOE to the land, the winged cymbal, which is beyond the rivers of Ethiopia.

2 That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden under foot, whose land the rivers have spoiled.

3 All the inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains you shall see, and you shall hear the sound of the trumpet.

4 For thus saith the Lord to me: I will take my rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

5 For before the harvest, it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning-hooks: and what is left, shall be cut away, and shaken out.

6 And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

7 At that time shall a present be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other; from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to Mount Sion.

CHAP. XIX.

The punishment of Egypt: their call to the Church.

THE burden of Egypt. Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof.

2 And I will set the Egyptians to fight against the Egyptians: and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be broken in the bowels thereof; and I will cast down their counsel: and they shall consult their idols, and their diviners, and their wizards and soothsayers.

4 And I will deliver Egypt into the hand of cruel masters, and a strong king shall rule over them, saith the Lord, the God of hosts.

5 And the water of the sea shall be dried up, and the river shall be wasted and dry.

6 And the rivers shall fail: the streams of the banks

Lit. "paper." H.—Formed of rushes which grow on the banks of the Nile. Pliny, vii. 56, and xiii. 11.—*Angels.* Or messengers.—*Other.* He derides the vanity of the Egyptians. C.—*Expecting* the overflowing of the Nile. H.—Heb. "of line (C.) with which they marked out each person's property, after the waters had subsided. Strabo, 17.

VER. 4. *Place.* God rules all with ease.—*Harvest.* The allies shall comfort my people, (C.) or Sennacherib shall threaten ruin. H.—But I will frustrate his evil designs. His army shall perish unexpectedly. Ver. 5. C.

VER. 6. *Them.* Their bodies shall lie unburied.

VER. 7. *Sion.* Egypt shall send presents to the Lord. 2 Par. xxxii. 23. C.

CHAP. XIX. VER. 1. *Egypt.* Many refer this to the coming of Christ (C.) at whose presence the idols fell down, and many saints adorned the country W.—But the prophet may also literally refer to the wars of the Assyrians against Egypt.—*Behold.* The prophet speaks fourteen years before the attack of Sennacherib.—*Moved.* Plundered by the Assyrians. M.

VER. 3. *Egypt.* Sept. "of the Egyptians shall be troubled within them." H.—*Soothsayers.* Feeble but too common resource of superstitious people!

VER. 5. *Dry.* The lakes and the Nile shall not afford sufficient moisture. C

shall be diminished, and be dried up. The reed and the bulrush shall wither away.

7 The channel of the river shall be laid bare from its fountain; and every thing sown by the water shall be dried up; it shall wither away, and shall be no more.

8 The fishers also shall mourn; and all that cast a hook into the river shall lament; and they that spread nets upon the waters shall languish away.

9 They shall be confounded that wrought in flax, combing and weaving fine linen.

10 And its watery places shall be dry; all they *shall* mourn that made pools to take fishes.

11 The princes of Tanis are become fools; the wise counsellors of Pharaoh have given foolish counsel: how will you say to Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are now thy wise men? let them tell thee, and show what the Lord of hosts hath purposed upon Egypt.

13 The princes of Tanis are become fools; the princes of Memphis are gone astray; they have deceived Egypt, the stay of the people thereof.

14 The Lord hath mingled in the midst thereof the spirit of giddiness: and they have caused Egypt to err in all its works, as a drunken man staggereth and vomiteth.

15 And there shall be no work for Egypt, to make head or tail, him that bendeth down, or that holdeth back.

16 In that day Egypt shall be like unto women, and they shall be amazed, and afraid, because of the moving of the hand of the Lord of hosts, which he shall move over it.

17 And the land of Juda shall be a terror to Egypt: every one that shall remember it shall tremble, because of the counsel of the Lord of hosts, which he hath determined concerning it.

18 *In that day there shall be five cities in the land of Egypt, speaking the language of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun.

19 In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof:

* Ezech. xxx.—b A. M. 3291, A. C. 713.

20 It shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord, because of the oppressor, and he shall send them a Saviour and a defender to deliver them.

21 And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them.

22 And the Lord shall strike Egypt with a scourge, and shall heal it, and they shall return to the Lord, and he shall be pacified towards them, and heal them.

23 In that day there shall be a way from Egypt to the Assyrians; and the Assyrian shall enter into Egypt; and the Egyptian to the Assyrians; and the Egyptians shall serve the Assyrian.

24 In that day shall Israel be the third to the Egyptian, and the Assyrian: a blessing in the midst of the land,

25 Which the Lord of hosts hath blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but Israel is my inheritance.

CHAP. XX.

The ignominious captivity of the Egyptians, and the Ethiopians.

IN^b the year that Tharthan entered into Azotus, when Sargon, the king of the Assyrians, had sent him, and he had fought against Azotus, and had taken it:

2 At that same time the Lord spoke by the hand of Isaias, the son of Amos, saying: "Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot.

3 And the Lord said: As my servant, Isaias, hath walked naked and barefoot, it shall be a sign and a wonder of three years upon Egypt, and upon Ethiopia,

4 So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their hope, and of Egypt, their glory.

6 And the inhabitants of this isle shall say in that day Lo, this was our hope, to whom we fled for help, to deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

^c Zach. xiii. 4; Matt. iii. 4.

—If the Nile rose less than twelve, or more than sixteen cubits, famine ensued. Pliny, xviii. 18.

VER. 7. *Fountain.* The Nile rises in Ethiopia. But the canals alone were left dry. C.

VER. 8. *Fishers.* The lake Mæris produced a talent every day for the revenue, and so great was the abundance of fish, that they could hardly be salted. The Nile was also well supplied with fish.

VER. 9. *Linen.* Gr. silk. Ezech. xvi. 10. C.

VER. 11. *Tanis.* Or of the twelve kings. Ver. 1. They are disconcerted at the approach of Psammitichus, (C.) or at the want of water. H.

VER. 13. *Memphis.* The seat of many kings, and a very ancient city. Heb. "Noph."—*Stay.* Lit. "angle," denoting the chiefs, or all the land. Judg. xx. 2.

VER. 15. *Back.* King and subject are equally confused. Chap. ix. 14. C.

VER. 17. *Terror.* Heb. also "a rejoicing," (S. Jer.) on account of Sennacherib's defeat there. Chap. xviii. 7.

VER. 18. *Chanaan.* Hebrew. The Israelites had a connexion with Egypt, which the prophets often blame. Chap. xxx. 2. Ezechias trusted in their aid, when he refused to pay tribute to the Assyrians. But this prediction was more fully accomplished by the propagation of the Christian religion. Grace no where shone forth more brightly than in this country, once the seat of superstition.

VER. 19. *Altar.* If the Jews were forbidden to have any other than the one at Jerusalem, how can the prophet announce this as a blessing? But we must allow with the Fathers and Jews in the days of S. Jerom, that this prediction regarded the Messias, when altars might be lawfully erected in every nation. See

Misna, tr. Moneuth, xiii. 10.—*Monument.* The cross is set up wherever Christ is adored. C.

VER. 21. *Egypt.* The kings often caused sacrifices to be offered for them: but they were not acceptable as long as they continued idolaters. The country was converted to Christianity, (C.) and the Anchorets performed their vows and penitential exercises, to the admiration of all. H.

VER. 22. *Scourge.* By means of Sennacherib, Cambyses, and Ochus. Afterwards the country was quietly subject to the kings of Persia, Alexander, the Ptolemies, and the Romans. C.

VER. 24. *Land.* The apostles, who were true Israelites, (H.) procured the blessing of faith for these nations, (C.) to serve God with concord. H.

CHAP. XX. VER. 1. *Year.* Eighteen after the preceding predictions. C.—*Sargon.* Sennacherib, (S. Jer.) Salmanasar, (Sanct.) or Assaradon, who intended to revenge Sennacherib, and sent his "collector of taxes" to take Azotus from Ezechias, and then to proceed further. C.

VER. 2. *Sackcloth.* The prophets lived in poverty. Zach. xiii. 4. Their persons were prophetic.—People are said to be naked when they are almost so. 4 Kings vi.; John xxi. H.

VER. 3. *Years.* Isaias went so long, or perhaps only three days undressed Num. xiv. 34; Ezech. iv. 5. Egypt and the Arabian Ethiopia were to be abandoned to the Assyrians in or during three years.

VER. 5. *Glory.* The alliance of these nations shall not avail the Jews, who are said to inhabit an island, because they neglected God's service no less than the most distant and abandoned nations. C.

CHAP. XXI.

The destruction of Babylon by the Medes and Persians: a prophecy against the Edomites and the Arabians.

THE burden of the desert of the sea. As whirlwinds come from the south, it cometh from the desert, from a terrible land.

2 A grievous vision is told me: he that is unfaithful dealeth unfaithfully: and he that is a spoiler, spoileth. Go up, O Elam, besiege, O Mede: I have made all the mourning thereof to cease.

3 Therefore are my loins filled with pain; anguish hath taken hold of me, as the anguish of a woman in labour: I fell down at the hearing of it; I was troubled at the seeing of it.

4 My heart failed; darkness amazed me: Babylon, my beloved, is become a wonder to me.

5 Prepare the table; behold in the watch-tower them that eat and drink: arise, ye princes, take up the shield.

6 For thus hath the Lord said to me: Go, and set a watchman; and whatsoever he shall see, let him tell.

7 And he saw a chariot, with two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

8 And a lion cried out, I am upon the watch-tower of the Lord, standing continually by day; and I am upon my ward, standing whole nights.

9 Behold this man cometh; the rider upon the chariot, with two horsemen, and he answered, and said: "Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground."

10 O my threshing, and the children of my floor, that which I have heard of the Lord of hosts, the God of Israel, I have declared unto you.

11 The burden of Duma calleth to me out of Seir: Watchman, what of the night? watchman, what of the night?

12 The watchman said: The morning cometh, also the night: if you seek, seek: return, come.

13 The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

14 Meeting the thirsty, bring him water, you that inhabit the land of the south; meet with bread him that fleeth.

^a Hab. ii. 1.—^b Jer. li. 8; Apoc. xiv. 8.

CHAP. XXI. VER. 1. *The desert of the sea.* So Babylon is here called, because from a city as full of people as the sea is with water, it was become a desert. Ch.—After its fall, it was mostly inundated. Chap. xlii. 20.—*Land.* Media and Persia, which lay to the south, and were not so beautiful as the environs of Babylon.

VER. 2. *Spoileth.* Baltassar is incorrigible, or his opponents must proceed. C.—*Elam*; that is, O Persia (Ch.): Cyrus, and Darius, the *Mede*. C.—The former nation was weak, and the latter strong. W.—*Cease.* The enemy will show no pity; nor shall I; as Babylon did not heretofore. H.

VER. 3. *Pain.* He bewails the crimes and the fall of Babylon, which at this time was in amity with Ezechias. Ver. 10. C.

VER. 4. *Babylon* Prot. "the night of my pleasure hath he turned into fear unto me." Sept. "My soul is turned into fear." H.

VER. 5. *Drink.* Persians, refresh yourselves.—*Take up.* Heb. "anoint."

VER. 7. *Camel.* These two riders are the kings of the Persians and Medes. Ch.—The centinel, placed by Isaias, in spirit, or rather by the king of Babylon, brings these tidings. C.

VER. 8. *Out.* Lit. "He cried, a lion." H.—Cyrus appears like one. Sept. "And call Urias to the watch-tower," &c. Chap. viii. 2.

VER. 10. *Floor*: you who must shortly be reduced to the utmost distress. Baladan was friendly to Ezechias. But Assaradon having seized Babylon, took Manasses prisoner; and the city thenceforward continued to fill up the measure of its sins. C.

15 For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.

16 For thus saith the Lord to me: Within a year, according to the years of a hireling, all the glory of Cedar shall be taken away.

17 And the residue of the number of strong archers of the children of Cedar shall be diminished: for the Lord, the God of Israel, hath spoken it.

CHAP. XXII.

The prophet laments the devastation of Juda. He foretells the deprivation of Sobna, and substitution of Eliacim, a figure of Christ.

THE burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the house-tops?

2 Full of clamour, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

3 All thy princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

4 Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people.

5 For it is a day of slaughter, and of treading down, and of weeping to the Lord, the God of hosts, in the valley of vision, searching the wall, and magnificent upon the mountain.

6 And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

7 And thy choice valleys shall be full of chariots, and the horsemen shall place themselves in the gate.

8 And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest.

9 And you shall see the breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool.

10 And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

11 "And you made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance that wrought it long ago."

^a 4 Kings xx. 20; 2 Par. xxxii. 30.

VER. 11. *Duma.* That is, Idumea, or Edom. Ch.—It was a city of that country, twenty miles from Eleutheropolis. S. Jer.—Assaradon desolated Idumea the year following. Ver. 16.

VER. 13. *Arabia.* This sentence is not in the Rom. (C.) or Alex. Sept., (H.) and Dedan is a city of Idumea. C.—The Ismaelites are threatened. W.

VER. 16. *Hireling*; counting precisely. Chap. xvi. 14. C.—*Cedar*: Arabia. (Ch.) near to Edom. C.

CHAP. XXII. VER. 1. *The valley of vision*: Jerusalem. The temple of Jerusalem was built upon Mount Moria, or the mountain of vision. But the city is here called, *the valley of vision*, either because it was lower than the temple, or because of the low condition to which it was to be reduced (Ch.) during the captivity. W.

VER. 4. *People.* He saw this in spirit, though he might not live to witness it. C.

VER. 5. *Searching.* That day beheld the Assyrians (H.) undermining the wall, and behaving with haughtiness (C.) on Mount Sion. H.

VER. 8. *Covering.* Heb. *mosoc*, (H.) "shade," for the convenience of the people. 4 Kings xvi. 18.—*Forest*, built by Solomon. Ezechias has also procured store of arms, which were now delivered out to the citizens.

VER. 9. *Many*, but you have neglected them, (C.) till it be too late. H.—*Pool*, communicating with Gehon on the west. C.

VER. 11. *Walls.* Manasses enclosed the pool within walls, forming a *second* town. 4 Kings xxii. 29.

12 And the Lord, the God of hosts, in that day shall call to weeping, and to mourning, to baldness, and to girding with sackcloth:

13 And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: "Let us eat, and drink; for to-morrow we shall die."

14 And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till you die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna, who is over the temple: and thou shalt say to him:

16 What dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

17 Behold the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

18 He will crown thee with a crown of tribulation; he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy lord.

19 And I will drive thee out from thy station, and depose thee from thy ministry.

20 And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias.

21 And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

22 "And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open."

23 And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.

24 And they shall hang upon him all the glory of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups, even to every instrument of music.

25 In that day, saith the Lord of hosts, shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish, because the Lord hath spoken it.

CHAP. XXIII.

The destruction of Tyre. It shall be repaired again after seventy years.

* Wisd. ii. 6; Infra, lvi. 12; 1 Cor. xv. 32.

VER. 14. *Die.* The repentance of Manasses, and the piety of Josias, could not avert the storm.

VER. 15. *Temple,* in the place of Eliacim. He had been secretary before, (C.) and had intruded himself into some office in the temple, which he abused. W.

VER. 17. *Cock.* S. Jerom's master assured him that the word which is usually rendered a warrior, has this meaning. H.—The comparison agrees well with a proud man reduced to misery. C.—Heb. "With the captivity of a man, and he will cover thee." Sept. "he will cast out and bruise the man, and will take away thy comely robe, and throw thee into," &c. H.

VER. 18. *Lord;* Manasses, who hath exalted thee. C.

VER. 20. *Eliacim,* who had been displaced, ver. 15. He acted as regent after the departure of Manasses, who always followed his counsels at his return. Judith iv. 5. The priesthood was not then incompatible with civil and military functions.

VER. 21. *Girdle,* the badge of power. Job xii. 18.

VER. 22. *Shoulder.* Here the marks of dignity were worn. Eliacim was appointed master of the palace, over all the other servants. C.—Thus we may gather what power Christ conferred on S. Peter, when he gave him the *keys* of heaven. Matt. xvi. 19; Apoc. iii. 7. H.

CHAP. XXIII. VER. 1. *Tyre* was destroyed, in part, by Nabuchodonosor.

THE burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

2 Be silent, you that dwell in the island: the merchants of Sidon passing over the sea, have filled thee.

3 The seed of the Nile, in many waters, the harvest of the river, is her revenue: and she is become the mart of the nations.

4 Be thou ashamed, O Sidon: for the sea speaketh, even the strength of the sea, saying: I have not been in labour, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

5 When it shall be heard in Egypt, they will be sorry when they shall hear of Tyre:

6 Pass over the seas, howl, ye inhabitants of the island.

7 Is not this your city, which gloried from of old in her antiquity? her feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

9 The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

10 Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

11 He stretched out his hand over the sea: he troubled kingdoms: the Lord hath given a charge against Chanaan, to destroy the strong ones thereof,

12 And he said: Thou shalt glory no more, O virgin daughter of Sidon, who art oppressed: arise and sail over to Cethim, there also thou shalt have no rest.

13 Behold the land of the Chaldeans, there was not such a people, the Assyrian founded it: they have led away the strong ones thereof into captivity; they have destroyed the houses thereof; they have brought it to ruin.

14 Howl, O ye ships of the sea, for your strength is laid waste.

15 And it shall come to pass in that day, that thou, O Tyre, shalt be forgotten, seventy years, according to the days of one king: but after seventy years, there shall be unto Tyre as the song of a harlot.

16 Take a harp, go about the city, thou harlot, that hast been forgotten: sing well, sing many a song, that thou mayest be remembered.

^b Apoc. iii. 7; Job xii. 14.

Cyrus permitted all the captives of this, as well as of other countries, to return.—*Cethim*; Cyrus, or rather Macedonia. Merchants come thence no longer.

VER. 2. *Island.* Tyre was originally surrounded with water. A communication with the land was made afterwards. Jos. xix. 29. C. Ezech. xxvii. W.

VER. 3. *Nile.* Heb. *Sihor*, or "muddy water," designates that river. Jos. xiii. 3.

VER. 4. *Strength*: people who sail. Sept. "But the strength . . . replied: I," &c. Sidon will not be concerned for the fall of her rival. She alleges that she has nothing to do with Tyre. That city would not allow that it was a colony of Sidon. Ver. 12. C.

VER. 6. *Seas.* The rich Tyrians did so. S. Jer.—Sept. "to Carthage." Heb. *Tharsis*, in Cilicia. C.

VER. 8. *Earth.* The merchants were as rich as kings, or the latter sent their merchandise to Tyre. Ezech. xxvii. 33.

VER. 13. *It.* Heb. adds, "for fishermen." It was formerly covered with water. Eus. Præp. 9.—*Ruin.* The fall of Babylon has been denounced. Chap. xiii.

VER. 15. *King* Nabuchodonosor, whose two sons reigned but a short time. The captivity of the people of God began also A. 3398, and ended A. 3468, the first of Cyrus.—*Harlot.* She shall be re-established, (C.) and shall invite people

17 And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be sanctified to the Lord: they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance.

CHAP. XXIV.

The judgments of God upon all the sinners of the world. A remnant shall joyfully praise him.

BEHOLD, the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof.

2 And it shall be as with the people, so with the priest: and as with the servant, so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

3 With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word.

4 The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

5 And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

6 Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left.

7 The vintage hath mourned; the vine hath languished away; all the merry-hearted have sighed.

8 The mirth of timbrels hath ceased; the noise of them that rejoice is ended; the melody of the harp is silent.

9 They shall not drink wine with a song: the drink hall be bitter to them that drink it.

10 The city of vanity is broken down; every house is shut up, no man cometh in.

11 There shall be a crying for wine in the streets: all mirth is forsaken: the joy of the earth is gone away.

^a Osee iv. 9.—^b Jer. xlviii. 44.

to her markets. Sanchez.—Before Cyrus she had kings, but they were of small power. The city was become very rich, and well fortified, when Alexander was stopped by it for seven months. See Ezec. xxvi. 14. C.

VER. 18. *Sanctified to the Lord.* This alludes to the conversion of the Gentiles. Ch.—Before, the Tyrians were great enemies of the Jews. 2 Esd. xiii. 16, and 1 Mac. v. 15. Our Saviour wrought a miracle in favour of one of this country. Matt. v. 22; Zac. viii. 20. C.

CHAP. XXIV. VER. 1. *Earth.* After the ten preceding threats, the prophet denounces destruction to the whole world, (W.) at the day of judgment; though he may also allude to the desolation of the promised land, as our Saviour joins both in the same prediction. Matt. xxiv. C.

VER. 4. *Weakened:* Joakim, &c. are made prisoners. The greatest monarchs must come before God's tribunal.

VER. 6. *Sin.* Towards the end of the world iniquity will abound, and men shall rage against each other. Matt. xxiv. W.—They will also feel the effects of sin.—*Mad:* abandoned to their passions, (Deut. xxviii. 28,) excepting only the elect. M.—*Few.* The Chaldees permitted only a few of the poorest sort to remain. 2 Par. xxix. 10.

12 Desolation is left in the city, and calamity shall oppress the gates.

13 For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive-tree: or grapes, when the vintage is ended.

14 These shall lift up their voice, and shall give praise: when the Lord shall be glorified, they shall make a joyful noise from the sea.

15 Therefore glorify ye the Lord in instruction: the name of the Lord God of Israel in the islands of the sea.

16 From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to myself, my secret to myself, woe is me: the prevaricators have prevaricated, and with the prevarication of transgressors they have prevaricated.

17 Fear, and the pit, and the snare are upon thee, O thou inhabitant of the earth.

18 And it shall come to pass, that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened, and the foundations of the earth shall be shaken.

19 With breaking shall the earth be broken; with crushing shall the earth be crushed; with trembling shall the earth be moved.

20 With shaking shall the earth be shaken, as a drunken man, and shall be removed as the tent of one night: and the iniquity thereof shall be heavy upon it, and it shall fall, and not rise again.

21 And it shall come to pass, that in that day the Lord shall visit upon the host of heaven on high, and upon the kings of the earth, on the earth.

22 And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there in prison: and after many days they shall be visited.

23 And the moon shall blush, and the sun shall be ashamed, when the Lord of hosts shall reign in Mount Sion, and in Jerusalem, and shall be glorified in the sight of his ancients.

CHAP. XXV.

A canticle of thanksgiving for God's judgments and benefits.

O LORD, thou art my God, I will exalt thee, and give glory to thy name; for thou hast done wonderful things, thy designs of old, faithful, Amen.

^c Joel ii. 31; Acts ii. 20.

VER. 9. *The drink.* Heb. *sichar*, "palm wine."

VER. 14. *Sea.* The few elect, (ver. 13,) being rescued from the misery of the world, shall praise God. H.—They are exhorted to lift up their heads. Luke xxi. 28. M.

VER. 16. *I said.* The prophet, or any other, may speak thus in the latter days. C.—*Myself.* I cannot recount what horrid pains I beheld. S. Jer. M. 2 Cor. xii. 4.

VER. 17. *Snare.* He alludes to the methods of taking wild beasts. Job xviii. 11

VER. 18. *Opened,* as they were in the days of Noe. C.

VER. 21. *High.* The stars, which in many places of the Scripture are so called. Some commentators explain that these words here signify the demons of the air. Ch.—The apostate angels will be judged. 1 Cor. vi. 3; Matt. xxiv. 29.

VER. 22. *Visited.* Hence Origen (Prin. iii. 6 &c.) took occasion to assert, that the damned would one day be released, though the Scripture so often declares the contrary. The prophet speaks of the future liberation of the Jews (C.); or he intimates that after many days, yea, throughout eternity, there probate will still be punished. M.

2 For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers, to be no city, and to be no more built up for ever.

3 Therefore shall a strong people praise thee; the city of mighty nations shall fear thee.

4 Because thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

5 Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.

6 And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

7 And he shall destroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations.

8 He shall cast death down headlong for ever: and the Lord God shall wipe away tears from every face; and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it.

9 And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

10 For the hand of the Lord shall rest in this mountain: and Moab shall be trodden down under him, as straw is broken in pieces with the wain.

11 And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his glory with the dashing of his hands.

12 And the bulwarks of thy high walls shall fall, and be brought low, and shall be pulled down to the ground, even to the dust.

CHAP. XXVI.

A canticle of thanks for the deliverance of God's people.

IN that day shall this canticle be sung in the land of Juda. Sion, the city of our strength, a Saviour, a wall, and a bulwark, shall be set therein.

2 Open ye the gates, and let the just nation, that keepeth the truth, enter in.

3 The old error is passed away: thou wilt keep peace: peace, because we have hoped in thee.

^a Apoc. vii. 17, and xxi. 4.

4 You have hoped in the Lord for evermore, in the Lord God, mighty for ever.

5 For he shall bring down them that dwell on high; the high city he shall lay low. He shall bring it down even to the ground; he shall pull it down even to the dust.

6 The foot shall tread it down; the feet of the poor, the steps of the needy.

7 The way of the just is right; the path of the just is right to walk in.

8 And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance are the desire of the soul.

9 My soul hath desired thee in the night: yea, and with my spirit within me, in the morning early, I will watch to thee. When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice.

10 Let us have pity on the wicked; but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.

11 Lord, let thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thy enemies.

12 Lord, thou wilt give us peace: for thou hast wrought all our works for us.

13 O Lord, our God, other lords besides thee have had dominion over us, only in thee let us remember thy name.

14 Let not the dead live, let not the giants rise again: therefore hast thou visited and destroyed them, and hast destroyed all their memory.

15 Thou hast been favourable to the nation, O Lord, thou hast been favourable to the nation: art thou glorified? thou hast removed all the ends of the earth far off.

16 Lord, they have sought after thee in distress; in the tribulation of murmuring thy instruction was with them.

17 As a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs, so are we become in thy presence, O Lord.

18 We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought salvation on the earth, therefore the inhabitants of the earth have not fallen.

19 Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy

CHAP. XXV. VER. 1. *Amen.* He approves of God's judgments (H.) against Jerusalem. W.

VER. 3. *People*; the Chaldees, or their conquerors.

VER. 4. *Poor*: Juda, whom Nabuchodonosor's fury could not exterminate.

VER. 5. *Away*. Cyrus (C.) shall reduce Babylon the great. H.

VER. 6. *Mountain* of Sion, a figure of the Church, and of heaven. The Jews shall feast: yea, some of all nations shall partake of the blessed Eucharist, and obtain heaven. The expressions are too grand for a corruptible feast. C.

VER. 8. *Ever*. Heb. "he shall swallow up death in victory." 1 Cor. xv. 54. Christ, by dying, conquered death, and rescued us from its power, if we do not voluntarily subject ourselves to it again. This was faintly represented by the liberation of the captives.

VER. 10. *Mountain*: the Church. C.—*Moab*. That is, the reprobate, whose eternal punishment, from which they can no way escape, is described under these figures. Ch.—The Machabees probably executed this vengeance on Moab. 1 Mac. v. 6.

CHAP. XXVI. VER. 1. *Day*. Under the law of grace, Christians sing this and such like canticles. W.—*Sion*. This word is not in Heb., &c., though it be understood. C.—The captives continue to return thanks. Yet the Holy Ghost speaks chiefly of the Church, and of the general resurrection. C.

VER. 3. *Away*; condemning the virtuous, as if they were fools. M.—Sym. "our work, or fiction, is taken away." Heb. may have other meanings. H.

VER. 4. *You*, people of Juda.

VER. 5. *High*: Nabuchodonosor and his empire.

VER. 6. *Needy*. The Jews shall behold the ruin of the city by Cyrus, (C.) who was of a contemptible nation. H.

VER. 10. *Justice*. Clemency would therefore be ill placed. If the Israelites had not been led away captives, would they ever have been reformed?

VER. 11. *Not see*. Let them perish, or live to witness the glory of the Jews.

VER. 12. *Works*, both in punishing and rewarding. C.—God crowns his own gifts. E.

VER. 15. *Nation* of the Jews. C.—Sept. "add evils to them, O Lord; add evils to the nobles of the land." H.—Heb. may have the same sense.—*Ends*: princes, or the Chaldees, sending them also into captivity; or thou hast propagated thy Church over the world.

VER. 18. *Wind*. Our expectation of aid from others has been disappointed. C.—Sept. "the spirit of thy salvation, which thou hast wrought on the earth. We shall not fall, but the inhabitants of the earth shall fall." H.—Their copies must have been different from ours.

VER. 19. *Dead*: a civil death, shall regain their liberty; and those who have

dew is the dew of the light: and the land of the giants thou shalt pull down into ruin.

20 Go, my people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment, until the indignation pass away.

21 *For behold the Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall disclose her blood, and shall cover her slain no more.

CHAP. XXVII.

The punishment of the oppressors of God's people. The Lord's favour to his Church.

IN that day the Lord, with his hard, and great, and strong sword, shall visit Leviathan, the bar serpent, and Leviathan, the crooked serpent, and shall slay the whale that is in the sea.

2 In that day there shall be singing to the vineyard of pure wine.

3 I am the Lord that keep it, I will suddenly give it drink: lest any hurt come to it, I keep it night and day.

4 There is no indignation in me: who shall make me a thorn and a brier in battle: shall I march against it, shall I set it on fire together.

5 Or rather, shall it take hold of my strength, shall it make peace with me, shall it make peace with me?

6 When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.

7 Hath he struck him according to the stroke of him that struck him? or is he slain, as he killed them that were slain by him?

8 In measure against measure, when it shall be cast off, thou shalt judge it. He hath meditated with his severe spirit in the day of heat.

9 Therefore upon this shall the iniquity of the house of Jacob be forgiven? and this is all the fruit, that the sin thereof should be taken away, when he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.

10 For the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a wilderness:

* Mic. i. 3.

there the calf shall feed, and there shall he lie down, and shall consume its branches.

11 Its harvests shall be destroyed with drought, women shall come and teach it; for it is not a wise people, therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it.

12 And it shall come to pass, that in that day the Lord will strike from the channel of the river even to the torrent of Egypt, and you shall be gathered together one by one, O ye children of Israel.

13 And it shall come to pass, that in that day a noise shall be made with a great trumpet, and they that were lost, shall come from the land of the Assyrians, and they that were outcasts in the land of Egypt, and they shall adore the Lord in the holy mount in Jerusalem.

CHAP. XXVIII.

The punishment of the Israelites, for their pride, intemperance, and contempt of religion. Christ the corner-stone.

WOE to the crown of pride, to the drunkards of Ephraim, and to the fading flower, the glory of his joy, who were on the head of the fat valley, staggering with wine.

2 Behold, the Lord is mighty and strong, as a storm of hail; a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land.

3 The crown of pride of the drunkards of Ephraim shall be trodden under feet.

4 And the fading flower, the glory of his joy, who is on the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn: which, when he that seeth it shall behold, as soon as he taketh it in his hand, he will eat it up.

5 In that day the Lord of hosts shall be a crown of glory, and a garland of joy to the residue of his people:

6 And a spirit of judgment to him that sitteth in judgment, and strength to them that return out of the battle to the gate.

7 But these also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness; they are swallowed up with wine; they have gone astray in drunkenness; they have not known him that seeth; they have been ignorant of judgment.

measure, and in proportion to its crimes. Ch.—The Israelites have been rigorously punished. C.—He, &c. God hath designed severe punishments in the day of his wrath. Ch.

VER. 9. *Jacob*; viz. of such of them as shall be converted. Ch.—*Altar*, dedicated to idols: then he shall obtain pardon. C.

VER. 10. *City*. Jerusalem, (Ch.) or more probably Babylon, of which he is going to speak.

VER. 12. *River* Euphrates, even to the Nile. H.—Nabuchodonosor laid waste all the intermediate countries. Afterwards Cyrus gave the people liberty. On the death of Cambyses the nations were in consternation; and it was only during the peaceable reign of Darius that Israel returned, though not in a body, as the Jews had done twenty years before. Chap. xxvi. C.

VER. 13. *Trumpet*. The preaching of the gospel for the conversion of the Jews. Ch.

CHAP. XXVIII. VER. 1. *Ephraim*. That is, the kingdom of the ten tribes. Ch.—*Flower*. The pride of the kingdom shall thus decay. M.—*Head*. Samaria, situated on a hill, having under it a most fertile valley. Ch.—See Amos ii. 6, and iv. 2. Samaria was taken in the sixth year of Ezechias.

VER. 6. *Gate*. Ezechias reunited the divided kingdoms, and inspired his troops with courage, bringing them back victorious. 2 Par. xxx. 1, and 4 Kings xviii. 7. C.

VER. 7. *These also*. The kingdom of Juda. Ch.—Ezechias could not correct every abuse; though what is here specified regards rather the reigns of his successors.

left this world in a state of virtue, shall be happy.—*Ruin*. Cyrus liberated the Jews, having conquered Babylon.

VER. 21. *Shall cover her slain no more*. This is said with relation to the martyrs, and their happy resurrection. Ch.

CHAP. XXVII. VER. 1. *Hard*. Sept. "holy." C.—*Leviathan*. That is, the devil, the great enemy of the people of God. He is called the *bar serpent* from his strength, and the *crooked serpent* from his wiles, and the *whale of the sea*, from the tyranny he exercises in the sea of this world. He was spiritually slain by the death of Christ, when his power was destroyed. Ch.—It may also literally refer to Nabuchodonosor, and the king of Egypt, or rather to Cambyzes, or Holofernes, but particularly Cambyzes. C.

VER. 2. *Vineyard*; the Church of Christ, (Ch.) or Judea.

VER. 3. *Drink*; or, as the Hebrew may also be rendered, I will continually water it. Ch.—God will protect his people. C.

VER. 4. *In me*, against the Church; nor shall I become as a *thorn* or *brier* in its regard; or *march against it*, or *set it on fire*: but it shall always take fast hold of me, and keep an everlasting peace with me. Ch.—God rather speaks of the enemy. If he attempt to lay waste this vineyard, I will chastise him. C.

VER. 6. *Rush in*. Some understand this of the enemies of the true Israel, that shall invade it in vain. Others, of the spiritual invasion made by the apostles of Christ. Ch.

VER. 7. *Struck*. Hath God punished the carnal persecuting Jews, in proportion to their doings against Christ and his saints? Ch.

VER. 8. *Cast off*. When the synagogue shall be cast off, thou shalt judge it in

8 For all tables were full of vomit and filth, so that there was no more place.

9 Whom shall he teach knowledge? and whom shall he make to understand the hearing? them that are weaned from the milk, that are drawn away from the breasts.

10 For command, command again, command, command again; expect, expect again, expect, expect again; a little there, a little there.

11 *For with the speech of lips, and with another tongue he will speak to this people.

12 To whom he said: This is my rest, refresh the weary, and this is my refreshing: and they would not hear.

13 And the word of the Lord shall be to them: Command, command again; command, command again; expect, expect again; expect, expect again; a little there, a little there: that they may go, and fall backward, and be broken, and snared, and taken.

14 Wherefore, hear the word of the Lord; ye scornful men, rule over my people that is in Jerusalem.

15 For you have said: We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our hope in lies, and by falsehood we are protected.

16 ^bTherefore, thus saith the Lord God: Behold, I will lay a stone in the foundations of Sion, a tried stone, a corner-stone, a precious stone, founded in the foundation. He that believeth, let him not hasten.

17 And I will set judgment in weight, and justice in measure: and hail shall overturn the hope of falsehood: and waters shall overflow *its* protection.

18 And your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.

19 Whosoever it shall pass through, it shall take you away; because in the morning early it shall pass through, in the day and in the night, and vexation alone shall make you understand what you hear.

^a 1 Cor. xiv. 21.—^b Psal. cxvii. 22; Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; 1 Pet. ii. 6.

VER. 9. *Breasts*. S. Paul seems to allude to this text. 1 Cor. iii. 2. C.

VER. 10. *Command, &c.* This is said in the person of the Jews, resisting the repeated commands of God, and still putting him off. Ch.—They deride the prophets, speaking words of no meaning, as if their predictions were no better. S. Jer.—The Nicolaites abused these words. S. Epip. 25.—Why do they not speak plain? Sometimes terrible things are denounced, then subjects of joy! Isaiah answers, that since they pretend not to understand, God will lead them into a country where they shall indeed have to learn the language, like children. Chap. xxix. 11. C.

VER. 12. *Hear*. To leave off their wicked practices and cruelty. The Jews would not understand: therefore Christ spoke to them in parables. Chap. vi. 9; Matt. xiii. 14, &c.

VER. 14. *Men*, who make a parade of your knowledge, (H.) to turn the most sacred things into ridicule.

VER. 15. *Protected*. Their conduct spoke this language. They would not fail to make alliances with Egypt, and to trust in idols, whatever the prophets might say to dissuade them. C.

VER. 16. *Stone*. Christ. Ch.—The Jews and Grotius would apply it to Ezechias. But he was already on the throne, and never could realize these glorious promises. The people were not to believe in him, &c. C.—*Hasten*. Let him expect his coming with patience. Ch.—It would be delayed some time.—Isaiah promises a Redeemer, though these people were unworthy; and then returns to his own times. M.

VER. 17. *Measure*. In the days of the Redeemer they shall lead a virtuous life, (C.) or the scornful shall be treated with rigour.

VER. 19. *Hear*. Under the last kings of Juda the misery was continual.

20 For the bed is straitened, so that one must fall out, and a short covering cannot cover both.

21 *For the Lord shall stand up as in the mountain of divisions: he shall be angry as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.

22 And now do not mock, lest your bonds be tied strait. For I have heard of the Lord, the God of hosts, a consumption and a cutting short upon all the earth.

23 Give ear, and hear my voice, hearken, and hear my speech.

24 Shall the ploughman plough all the day to sow? shall he open and harrow his ground?

25 Will he not, when he hath made plain the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds?

26 For he will instruct him in judgment: his God will teach him.

27 For gith shall not be threshed with saws, neither shall the cart-wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff.

28 But bread-corn shall be broken small: but the thresher shall not thresh it for ever; neither shall the cart-wheel hurt it, nor break it with its teeth.

29 This also is come forth from the Lord God of hosts, to make his counsel wonderful, and magnify justice.

CHAP. XXIX.

God's heavy judgments upon Jerusalem, for their blind obstinacy: with a prophecy of the conversion of the Gentiles.

WOE to Ariel, to Ariel the city which David took: year is added to year: the solemnities are at an end.

2 And I will make a trench about Ariel, and it shall be in sorrow and mourning, and it shall be to me as Ariel.

3 And I will make a circle round about thee, and will cast up a rampart against thee, and raise up bulwarks to besiege thee.

4 Thou shalt be brought down, thou shalt speak out of the earth, and thy speech shall be heard out of the ground

^a 2 Kings v. 20; 1 Par. xiv. 11.—^d Jos. x. 13.

Captivity opened the eyes of the people, and they were afterwards more docile. They will at last submit to his yoke. C.

VER. 20. *Straitened*. It is too narrow to hold two: God will have the bed of our heart all to himself. Ch. 1 Cor. x. 20, and 2 Cor. vi. 14. S. Jer., &c.

VER. 21. *As in, &c.* As the Lord fought against the Philistines in Baal Pharasim, (2 Kings v.) and against the Chanaanites in the valley of Gabaon. Jos. x. Ch.—*Strange*. He punished unwillingly. C.—“It is not God’s work to ruin what he has created.” S. Jer.—He will punish in an extraordinary manner those scoffers. Ver. 15. Num. xvi. 29. Piscat.

VER. 24. *Sow*. The works of the husbandman vary, so will God’s punishments be inflicted with measure, according to each one’s deserts. Ver. 27. Wisd. vi. 7. C.

VER. 25. *Gith*. Heb. *hotse*. Sept. *μελανθιον*. H. Pliny, xx. 17. M.

VER. 27. *Saws*, or heavy instruments. It would be thus crushed too much. C.

VER. 28. *But*. Sept. “It shall be eaten with bread. For I will not be angry with you for ever, nor shall the sounds of my bitter wrath trample upon you.” H.

VER. 29. *This also, &c.* Such also is the proceeding of the Lord with his land, and the divers seeds he sows therein. Ch.

CHAP. XXIX. ^a v. 1. *Ariel*. This word signifies *the lion of God*, and here is taken for the strong city of Jerusalem. Ch.—It was destroyed by the Chaldees (4 Kings xxv.); and still more by the Romans, forty years after Christ. W.—Ezechiel (xliii. 15) styles the altar of holocausts *Ariel*.

VER. 2. *Trench*. Sennacherib did not besiege the city. Chap. xxxvii. 33. But he made preparations for it, and his sentiments are expressed, (C.) together with the fatal consequences which he felt, when his army was offered up (H.) as a victim on the altar of holocausts. Ver. 1.

VER. 3. *Circle*. Thus provisions were cut off. C.

and thy voice shall be from the earth like that of the Python, and out of the ground thy speech shall mutter.

5 And the multitude of them that fan thee, shall be like small dust: and as ashes passing away, the multitude of them that have prevailed against thee.

6 And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest, and with the flame of devouring fire.

7 And the multitude of all nations that have fought against Ariel, shall be as the dream of a vision by night, and all that have fought, and besieged, and prevailed against it.

8 And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, and drinketh, and after he is awake, is yet faint with thirst, and his soul is empty: so shall be the multitude of all the Gentiles that have fought against Mount Sion.

9 Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness.

10 For the Lord hath mingled for you the spirit of a deep sleep; he will shut up your eyes; he will cover your prophets and princes, that see visions.

11 And the vision of all shall be unto you as the words of a book that is sealed, which when they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot, for it is sealed.

12 And the book shall be given to one that knoweth no letters, and it shall be said to him: Read: and he shall answer: I know no letters.

13 *And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men:

14 Therefore, behold I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.

15 Woe to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark, and they say: "Who seeth us, and who knoweth us?"

16 This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing

framed should say to him that fashioned it: Thou understandest not.

17 Is it not yet a very little while, and Libanus shall be turned into charmel, and charmel shall be esteemed as a forest?

18 And in that day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see.

19 And the meek shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel.

20 For he that did prevail hath failed, the scorner is consumed, and they are all cut off that watched for iniquity:

21 That made men sin by word, and supplanted him that reproved them in the gate, and declined in vain from the just.

22 Therefore, thus saith the Lord to the house of Jacob he that redeemed Abraham: Jacob shall not now be confounded, neither shall his countenance now be ashamed.

23 But when he shall see his children, the work of my hands, in the midst of him sanctifying my name, and they shall sanctify the Holy One of Jacob, and shall glorify the God of Israel:

24 And they that erred in spirit, shall know understanding; and they that murmured, shall learn the law.

CHAP. XXX.

The people are blamed for their confidence in Egypt. God's mercies towards his Church: the punishment of sinners.

WOE to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin:

2 Who walk to go down into Egypt, and have not asked at my mouth, hoping for help in the strength of Pharaoh, and trusting in the shadow of Egypt.

3 And the strength of Pharaoh shall be to your confusion; and the confidence of the shadow of Egypt to your shame.

4 For thy princes were in Tanis, and thy messengers came even to Hanes.

5 They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.

6 The burden of the beasts of the south. In a land of trouble and distress, from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their

* Matt. xv. 8; Mark vii. 6.—b 1 Cor. i. 19; Abdias i. 8.

* Eccli. xxiii. 26.

VER. 6. *Thunder.* Psal. lxxv. 7. Tharaca was coming to assist Ezechias. Chap. xxxvii. 36. C.

VER. 7. *It,* in their dreams.

VER. 9. *Be, &c.* Though God spared the city for the sake of the good, he will not fail to punish scoffers, in due time, as he now declares. H.

VER. 10. *Sleep,* or compunction, (Rom. xi. 8. C.) denoting their obstinacy. S. Chrys.—*Visions.* Prot. "the seers." H.—The Jews perceived but very imperfectly the meaning of the prophets when they spoke of a future Redeemer, God and man.

VER. 13. *Men.* Our Saviour applies this to the Jews. The evangelists follow the Sept. Matt. xv. 8; Mark vii. 6. C.—"This people approacheth to me, (Grabe adds, with its mouth and with) their lips they honour me, but their heart is far from me. Yet in vain do they honour me, teaching the commands of men and doctrines." H.

VER. 14. *Hid.* At the approach of Sennacherib, the politicians were confounded. But the obstinate blindness of the Jews, in the midst of such a blaze of predictions, which are evidently accomplished in Jesus Christ, excited admiration. C.

VER. 17. *Charmel.* This word signifies a fruitful field. Ch.—Shall Carmel

be presently a forest or barren mountain? No. But I will work a greater miracle. Ver. 18. Jerusalem shall rejoice, and Sennacherib shall be filled with dismay.

VER. 19. *Rejoice.* Our Saviour alludes to this text, (Luke vii. 22,) which, under the figure of the deliverance from captivity, points out the vocation of the Gentiles. Chap. xxxv. 5, and xlii. 7, 19.

VER. 20. *Prevail.* Wicked princes, scoffers, &c., (ver. 10; chap. xxviii. 7,) shall be exterminated. Ezechias promoted piety with greater zeal after his deliverance.

VER. 21. *Gate.* False prophets rose up against those who spoke the truth, and condemned them unjustly. C.—*The just.* Christ. M.

VER. 24. *Murmured.* Magicians, (Grot.,) or false sages. Chap. xxviii. 9. C.

CHAP. XXX. VER. 1. *Of me.* Ezechias was guided by human prudence, in making an alliance with Egypt, though he might have just reasons for refusing to pay tribute to the Assyrians. 4 Kings xviii. 20. C.—*And.* Sept. "alliances not by," &c. H.

VER. 4. *Hanes.* Chal. "Taphanes," (Jer. ii. 16,) or *Daphnæ Pelusiæ* Herod. ii. 30.—In the Arabic, Nome, which formed part of (H.) the dominion of Tharaca. C.

VER. 6. *Burden.* This title seems unnecessary, and may be added by some

riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

7 *For Egypt shall help in vain, and to no purpose: therefore have I cried concerning this: It is pride only, sit still.

8 Now therefore go in *and* write for them upon a box, and note it diligently in a book, and it shall be in the latter days for a testimony for ever.

9 For it is a people that provoketh to wrath, and lying children, children that will not hear the law of God.

10 Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things; see errors for us.

11 Take away from me the way; turn away the path from me; let the Holy One of Israel cease from before us.

12 Therefore thus saith the Holy One of Israel: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it:

13 Therefore shall this iniquity be to you as a breach that falleth, and is found wanting in a high wall; for the destruction thereof shall come on a sudden, when it is not looked for.

14 And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking, and there shall not a shard be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.

15 For thus saith the Lord God, the Holy One of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not:

16 But have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter that shall pursue after you.

17 A thousand men shall flee for fear of one: and for fear of five shall you flee, till you be left as the mast of a ship on the top of a mountain, and as an ensign upon a hill.

18 Therefore the Lord waiteth, that he may have mercy on you: and therefore shall he be exalted, sparing you: because the Lord is the God of judgment: blessed are all they that wait for him.

19 For the people of Sion shall dwell in Jerusalem: weeping, thou shalt not weep, he will surely have pity on

thee: at the voice of thy cry, as soon as he shall hear, he will answer thee.

20 And the Lord will give you spare bread, and short water: and will not cause thy teacher to flee away from thee any more: and thy eyes shall see thy teacher.

21 And thy ears shall hear the word of one admonishing thee behind thy back: This is the way, walk ye in it: and go not aside neither to the right hand, nor to the left.

22 And thou shalt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and shalt cast them away as the uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence.

23 And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful and fat. The lamb in that day shall feed at large in thy possession:

24 And thy oxen, and the ass-colts that till the ground, shall eat mingled provender, as it was winnowed in the floor.

25 And there shall be upon every high mountain, and upon every elevated hill, rivers of running waters in the day of the slaughter of many, when the towers shall fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

27 Behold the name of the Lord cometh from afar, his wrath burneth and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

28 His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

29 You shall have a song as in the night of the sanctified solemnity, and joy of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the Mighty One of Israel.

30 And the Lord shall make the glory of his voice to be heard, and shall show the terror of his arm, in the threatening of wrath, and the flame of devouring fire: he shall crush to pieces with whirlwind, and hailstones.

31 For at the voice of the Lord the Assyrian shall fear being struck with the rod.

32 And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him with timbrels and harps, and in great battles he shall overthrow them.

* Jer. xxxvii. 7.

Jew, (chap. xxi. 13,) though the Chal. and others explain it, "They carry on their presents to the south," to the nations of Arabia and Egypt, infested with lions, &c. The rest of the prophecy is against the Jews, who cannot well be styled beasts of the south. C.

VER. 7. *Cried.* Heb. "called it *Rahab*, (or pride,) it is rest." The people are indolent, though they will make great promises. C.

VER. 8. *Box.* This word was covered with wax. Propert. iii. 3.—Write, that none may pretend that they were not admonished.

VER. 12. *Oppression.* Lit. "calumny," (H.) or rebellion against the Assyrians. This was contrary to the respect due to God's name, used in the ratification of treaties, how wicked soever those princes might be.

VER. 16. *Ones,* or chariots. C.—Egypt was famous for horses. Deut. xvii. 16. Forc.—Rabsaces ridicules the Jews for the want of them, 4 Kings xviii. 23. H.

VER. 17. *Five.* A small number shall put you to flight. M.—*Mast*, set up after a shipwreck, to warn others, or as a signal. Chap. xxxiii. 23.

VER. 18. *Wait for him.* Having convinced Ezechias that he ought to trust in no other, the Lord rescues him from the hand of Sennacherib. C.

VER. 20. *Water.* The land will be reduced to a miserable condition by the

ravages of Sennacherib. H.—The following was a sabbatical year. Ver. 23; chap. xxxvii. 30.

VER. 22. *Garment.* Heb. "ephod," belonging to the idol, or its priests. Ezechias had prohibited idolatry at first. After his deliverance he was still more zealous, and even those who had formerly retained an affection for idols, saw their vanity, and became sincere.

VER. 26. *Sevenfold.* Exceedingly great, equal to the light of forty-nine days. C.—The fame of Ezechias spread widely. His kingdom was a figure of that of Christ, when this was more perfectly realized, the preaching of the gospel having dispelled the darkness of error. C.—He alludes to the day of judgment. S. Jer. M.

VER. 28. *Error.* The unjust government of Sennacherib, who endeavoured to engage all in idolatry.

VER. 30. *Stones.* The angel raised the storm, which destroyed many, while the rest in a panic fell upon one another. Chap. ix. 5, and xxxvii. 36.

VER. 31. *Rod.* Sennacherib is terrified, who a few days before insulted the living God.

VER. 32. *Harps.* The sound of thunder will fill the people of Ezechias with joy, while the enemy shall perish irrecoverably. C.

33 For Topheth is prepared from yesterday, prepared by the king, deep, and wide. The nourishment thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindleth it.

CHAP. XXXI.

The folly of trusting to Egypt, and forgetting God. He will fight for his people against the Assyrians.

WOE to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many; and in horsemen, because they are very strong; and have not trusted in the Holy One of Israel, and have not sought after the Lord.

2 But he that is the wise one hath brought evil, and hath not removed his words: and he will rise up against the house of the wicked, and against the aid of them that work iniquity.

3 Egypt is man, and not God: and their horses, flesh, and not spirit: and the Lord shall put down his hand, and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

4 For thus saith the Lord to me: Like as the lion roareth, and the lion's whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so shall the Lord of hosts come down to fight upon Mount Sion, and upon the hill thereof.

5 As birds flying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.

6 Return as you had deeply revolted, O children of Israel.

7 For in that day a man shall cast away his idols of silver, and his idols of gold, which your hands have made for you to sin.

8 *And the Assyrian shall fall by the sword, not of a man; and the sword, not of a man, shall devour him; and he shall flee not at the face of the sword: and his young men shall be tributaries:

9 And his strength shall pass away with dread, and his princes fleeing shall be afraid: the Lord hath said it, whose fire is in Sion, and his furnace in Jerusalem.

CHAP. XXXII.

The blessings of the reign of Christ. The desolation of the Jews, and prosperity of the Church of Christ.

* *Infra*, xxvii. 36; 4 Kings xix. 35; 2 Par. xxxii. 21.

VER. 33. *Topheth*. It is the same as *Gehenna*, and is taken for hell. Ch.—The Assyrians perish amid horrid cries (H.) and thunders, which resembled the noise made by drums, and by children who were burning in the arms of Moloc. 4 Kings xviii. 4, and xxiii. 10, and 2 Par. xxix. 16.

CHAP. XXXI. VER. 1. *Chariots*. He continues to inveigh against this practice. Chap. xxx. 16. C.—Salmanasar will ruin the ten tribes. M.

VER. 2. *Words*. The Lord will punish the wicked Jews, (C.) after the Egyptians. Joseph. x. 1.

VER. 3. *Hand*. If God neglect to support empires, they fall of themselves.

VER. 4. *Thereof*. He will thence hurl destruction on the distant enemy. C.

VER. 5. *Over*. He will protect Jerusalem, notwithstanding the menaces of Sennacherib, as he did his people from the destroying angel.

VER. 6. *Revolted*. Let your conversion bear proportion (C.) with your sins. H.

VER. 8. *Flee not*. Heb. "flee to himself," *lu*. Sept. and Vulg. have read *la*, "not." The angel destroyed the army, and the king was slain at his return. —*Tributaries*, Nineve being afterwards subject to the Chaldees, &c. C.—Heb. "shall melt." Vat.

CHAP. XXXII. VER. 1. *King*. Ezechias or Josias, as figures of Jesus Christ, who is meant. C.—They and their counsellors only foreshowed the advantages derived from Christ and his apostles in a more abundant manner. S. Jer.—*Judgment*

BEHOLD, a king shall reign in justice, and princes shall rule in judgment.

2 And a man shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.

3 The eyes of them that see shall not be dim, and the ears of them that hear shall hearken diligently.

4 And the heart of fools shall understand knowledge, and the tongue of stammerers shall speak readily and plain.

5 The fool shall no more be called prince: neither shall the deceitful be called great:

6 For the fool will speak foolish things, and his heart will work iniquity, to practise hypocrisy, and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away the drink from the thirsty.

7 The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek, with lying words, when the poor man speaketh judgment.

8 But the prince will devise such things as are worthy of a prince, and he shall stand above the rulers.

9 Rise up, ye rich women, and hear my voice: ye confident daughters, give ear to my speech,

10 For after days and a year, you that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.

11 Be astonished, ye rich women, be troubled, ye confident ones: strip you, and be confounded, gird your loins.

12 Mourn for your breasts, for the delightful country for the fruitful vineyard.

13 Upon the land of my people shall thorns and briers come up: how much more upon all the houses of joy, of the city that rejoiced?

14 For the house is forsaken, the multitude of the city is left, darkness and obscurity are come upon its den for ever. A joy of wild asses, the pastures of flocks.

15 Until the spirit be poured upon us from on high: and the desert shall be as a charmel, and charmel shall be counted for a forest.

16 And judgment shall dwell in the wilderness, and justice shall sit in charmel.

17 And the work of justice shall be peace, and the service of justice quietness, and security for ever.

18 And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.

and justice. These words have a higher meaning than what is assigned to them by philosophers. In God, the former implies the preparation of the means for man's redemption, as the latter does the execution; and in man, *judgment* denotes the selection of what is right, and *justice* implies the putting it willingly in practice.

VER. 3. *Dim*. True prophets shall speak, while false ones shall be silent. C.

VER. 5. *Deceitful*. Heb. "miser be called liberal." Luke xxii. 25. These good princes are contrasted with Achaz, who had oppressed his subjects.

VER. 7. *Vessels*. Arms, (C.) or all the words and actions of the miser are bent on evil. H.—The ministers of wicked princes resemble them. M.

VER. 9. *Women*. Great cities. He announces the impending dangers.

VER. 12. *Mourn*. Sept. "beat." H.—*Breasts*, suckling infants.

VER. 13. *Up*. Being uncultivated for two years. This was still more the case during the captivity. C.—*How*. Sept. "from every house joy shall be taken away, thou rich city." H.

VER. 15. *High*, as Ezechiel (xxxvii. 10) saw the dry bones rise again. Under this idea prosperity is frequently described.—*Forest*. Carmel was a fertile spot. Judea shall flourish, and Assyria shall be laid waste. The synagogue will be rejected, while the Gentiles, (C.) formerly so barren, shall embrace the faith and true piety. H.

19 But hail shall be in the descent of the forest, and the city shall be made very low.

20 Blessed are ye that sow upon all waters, sending thither the foot of the ox and the ass.

CHAP. XXXIII.

God's revenge against the enemies of his Church. The happiness of the heavenly Jerusalem.

WOE to thee that spoilest, shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied, thou shalt cease to despise, thou shalt be despised.

2 O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble.

3 At the voice of the angel the people fled, and at the lifting up thyself the nations are scattered.

4 And your spoils shall be gathered together as the locust is gathered, as when the ditches are full of them.

5 The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and justice.

6 And there shall be faith in thy times: riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure.

7 Behold, they that see shall cry without: the angels of peace shall weep bitterly.

8 The ways are made desolate; no one passeth by the road; the covenant is made void; he hath rejected the cities; he hath not regarded the men.

9 The land hath mourned, and languished: Libanus is confounded, and become foul, and Saron is become as a desert: and Basan and Carmel are shaken.

10 Now will I rise up, saith the Lord: now will I be exalted, now will I lift up myself.

11 You shall conceive heat, you shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as ashes after a fire; as a bundle of thorns, they shall be burnt with fire.

13 Hear, you that are far off, what I have done; and you that are near, know my strength.

14 The sinners in Sion are afraid; trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?

a Psal. xiv. 2.

VER. 19. *Hail.* God's judgments shall overtake Babylon, or rather Nineve.

VER. 20. *Waters.* Fruitful soils, abounding with cattle. C.

CHAP. XXXIII. VER. 1. *Spoilest.* This is particularly directed to Sennacherib. Ch.—He was a figure of persecutors of the Church, to which many passages here allude. C.—*Remota justitia quid sunt regna nisi magna latrocinia?* S. Aug. de Civ. Dei, iv. 4.

VER. 4. *Them.* The neglect of burying these insects has often brought on the plague. S. Aug. de Civ. Dei, iii. 31.

VER. 6. *Faith.* Sincerity and justice adorn the reigns of Ezechias and of Christ.

VER. 7. *Without.* The people of the country, and the envoys of Ezechias. 4 Kings xviii. 14. Heb. "Behold their Ariel, cried they without," insultingly, (C.) pointing at Jerusalem. Chap. xxix. 1. At which (H.) the envoys rent their garments, &c. Chap. xxxvi. 22. C.—"Behold I shall appear to them." Aquila. S. Jer.—*Angels.* Messengers or deputies sent to negotiate a peace, (Ch.) who wept because they could not obtain it. W.

VER. 8. *Void,* though Sennacherib had received what he demanded. 4 Kings xviii. 14.

VER. 9. *Confounded.* Its trees were cut down. Chap. xxxvii. 24.

VER. 14. *Of you.* Heb. "of us." H.—They are seriously alarmed at the

15 *He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil,

16 He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure.

17 His eyes shall see the king in his beauty, they shall see the land far off.

18 Thy heart shall meditate fear: ^bwhere is the learned? where is he that pondereth the words of the law? where is the teacher of the little ones?

19 The shameless people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.

20 Look upon Sion, the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for ever, neither shall any of the cords thereof be broken:

21 Because only there our Lord is magnificent: a place of rivers, very broad and spacious streams: no ship, with oars, shall pass by it, neither shall the great galley pass through it.

22 For the Lord is our judge, the Lord is our law giver, the Lord is our king: he will save us.

23 Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.

24 Neither shall he that is near, say: I am feeble. The people that dwell therein, shall have their iniquity taken away from them.

CHAP. XXXIV.

The general judgment of the wicked.

COME near, ye Gentiles, and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and every thing that cometh forth of it.

2 For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath killed them and delivered them to slaughter.

3 Their slain shall be cast forth, and out of their carcasses shall rise a stink: the mountains shall be melted with their blood.

b 1 Cor. i. 20.

sight of the fires prepared to burn the dead bodies of the Assyrians, (chap. xxx. 33,) and begin to think of hell, (C.) which their sins deserve. H.

VER. 17. *King Ezechias,* or he shall be one of his courtiers.—*Off.* Their limits shall be extended. Those who believe in Christ shall cast their eyes up towards their heavenly country. Heb. ix. 13.

VER. 18. *Ones.* These questions were put by the people, when the enemy approached; or they now rejoice that their severe masters were gone.

VER. 19. *Shameless,* unjust Assyrians. Luke xviii. 2.—*Profound.* Unknown to the Jews. 4 Kings xviii. 26.—*No wisdom,* manners, or piety.

VER. 20. *Broken.* It was taken 125 years afterwards.

VER. 21. *Of rivers.* He speaks of the rivers of endless joys that flow from the throne of God to water the heavenly Jerusalem, where no enemy's ship can come, &c. Ch.

VER. 23. *Thy tacklings.* He speaks of the enemies of the Church, under the allegory of a ship that is disabled. Ch.

VER. 24. *Feeble.* All were obliged to collect the plunder, to be afterwards divided. None shall plead illness. The inhabitants of Jerusalem will not feel the effects of sin (C.) on this occasion. H.

CHAP. XXXIV. VER. 1. *Come.* Both Gentiles and Jews are admonished of the world's end before judgment. W

4 And all the hosts of the heavens shall pine away, and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig-tree.

5 For my sword is inebriated in heaven: behold, it shall come down upon Idumea, and upon the people of my slaughter unto judgment.

6 The sword of the Lord is filled with blood; it is made thick with the blood of lambs and buck-goats, with the blood of rams full of marrow: for there is a victim of the Lord in Bosra, and a great slaughter in the land of Edom.

7 And the unicorns shall go down with them, and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones.

8 For it is the day of the vengeance of the Lord, the year of recompenses of the judgment of Sion.

9 And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

10 Night and day it shall not be quenched; the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11 The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

12 The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

13 And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

14 And demons and monsters shall meet, and the hairy ones shall cry out to one another, there hath the lamia lain down, and found rest for herself.

15 There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

16 Search ye diligently in the book of the Lord, and read: not one of them was wanting, one hath not sought for the other: for that which proceeded out of my mouth, he hath commanded, and his spirit it hath gathered them.

VER. 4. *Away.* These strong expressions denote great misery. Chap. xiii.; Joel ii. 10; Ezec. xxxii. 27. C.—*Book.* Heb. “roll.” H.

VER. 5. *Heaven.* Casting down the rebel angels. S. Jer.—The resolution to destroy the Idumeans, for their cruelty to the Jews, has been taken long ago. All these expressions allude to the last judgment. C.—*Idumea.* Under the name of Idumea or Edom, a people that were enemies of the Jews, are here understood the wicked in general, the enemies of God and his Church. Ch.—Assaradon fell upon Edom two years after Sennacherib’s death. C.

VER. 7. *The unicorns.* That is, the great and mighty. Ch.

VER. 8. *Recompences.* When the persecutors of Sion, that is, of the Church, shall receive their reward. Ch.—The Idumeans had frequently shown their ill-will towards the Jews. 2 Par. xxviii. 17; Amos i. 11. C.

VER. 9. *Pitch.* The soil was sulphureous, and became neglected, (ver. 10,) like the territory of Sodom. The people are now no more, and only a few miserable Arabs pitch their tents there.

VER. 11. *Line.* Intimating entire destruction. Lam. ii. 8, and 4 Kings xi. 13. C.—Yet God will not punish more than people deserve. M.

VER. 13. *Dragons, Thonim.* Chap. xiii. 22. H.—*Ostriches,* or swans.

VER. 14. *Monsters.* Lit. “Ass-centaurs.” H.—Heb. “fishermen shall find islands.” Chap. xiii. 21.—*Ones.* Goats.—*Lamia.* Heb. *litith.* Chal. “owl,” the bird of Minerva, or the Moon, which the Arabs style Alilat. C.

17 And he hath cast the lot for them, and his hand hath divided it to them by line: they shall possess it for ever; from generation to generation they shall dwell therein.

CHAP. XXXV.

The joyful flourishing of Christ’s kingdom: in his Church shall be a holy and secure way.

THE land that was desolate and impassable, shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

2 It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

3 Strengthen ye the feeble hands, and confirm the weak knees.

4 Say to the faint-hearted: Take courage, and fear not: behold, your God will bring the revenge of recompense: God himself will come and will save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart; and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.

7 And that which was land, shall become a pool, and the thirsty land springs of water. In the dens, where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

8 And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

9 No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk *there* that shall be delivered.

10 And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

CHAP. XXXVI.

Sennacherib invades Juda: his blasphemies.

AND it came to pass in the fourteenth year^a of king Ezechias, that Sennacherib, king of the Assyrians, came up against all the fenced cities of Juda, and took them.

^a A. M. 3291, A. C. 713. 4 Kings xviii. 13; 2 Par. xxxii. 1; Eccli. xlviii. 20.

VER. 15. *Ericius.* Heb. “kopax (H.) hath its nest.” It may denote the serpent, *acrotias*. Bochart.—All this shows the desolation of the country.

VER. 16. *Read what I have written.—The other.* All these beasts will be there, (C.) or all these declarations will be verified. H.

CHAP. XXXV. VER. 1. *Lily.* Judea flourishes under Ezechias; but the Church does more so after the coming of Christ, to whom these expressions conduct us. C.—The Gentiles shall be converted and flourish, as this text shows. W.

VER. 3. *Knees.* Ye prophets, comfort the people with these promises. C.—The apostles taught the Gentiles to do good. M.

VER. 4. *Recompence.* Christ will satisfy the justice of his Father. H.

VER. 6. *Free.* Our Saviour healed both soul and body, (C.) showing by his works, (John x. W.) that he had fulfilled this prediction. Luke vii. 22; Matt. xi. 5.—*Waters.* Baptism has sanctified the most wicked.

VER. 7. *Dragons.* Sea monsters. Chap. xxxiv. 13. C.

VER. 8. *Way,* leading to Jerusalem. Idolaters, &c., shall not be there. Chap. lii. 1. This was only verified (C.) in the Catholic Church, where, though some wicked may be found, the truth still prevails; and holiness can be attained nowhere else. H.—This Church is unspotted. Eph. v. 27. C.—*Fools.* The most simple may learn what is necessary for salvation, (M.) which will never be done by consulting Scripture alone. H.

2 And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias, with a great army, and he stood by the conduit of the upper pool, in the way of the fuller's field.

3 And there went out to him Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder.

4 And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest?

5 Or with what counsel or strength dost thou prepare for war? or whom dost thou trust, that thou art revolted from me?

6 Lo, thou trustest upon this broken staff of a reed, upon Egypt: upon which, if a man lean, it will go into his hand, and pierce it: so is Pharaoh, king of Egypt, to all that trust in him.

7 But if thou wilt answer me: We trust in the Lord our God: is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem: You shall worship before this altar?

8 And now deliver thyself up to my lord, the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able, on thy part, to find riders for them.

9 And how wilt thou stand against the face of the judge of one place, of the least of my master's servants? But if thou trust in Egypt, in chariots and in horsemen:

10 And am I now come up without the Lord, against this land to destroy it? The Lord said to me: Go up against this land, and destroy it

11 And Eliacim, and Sobna, and Joahe, said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: Speak not to us in the Jews' language, in the hearing of the people, that are upon the wall.

12 And Rabsaces said to them: Hath my master sent me to thy master and to thee, to speak all these words; and not rather to the men that sit on the wall; that they may eat their own dung, and drink their urine with you?

13 Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

14 Thus saith the king: Let not Ezechias deceive you, for he shall not be able to deliver you.

15 And let not Ezechias make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hands of the king of the Assyrians.

16 Do not hearken to Ezechias: for thus said the king of the Assyrians: Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the water of his cistern,

17 Till I come and take you away to a land, like to your own; a land of corn and of wine; a land of bread and vineyards.

18 Neither let Ezechias trouble you, saying: The

Lord will deliver us: Have any of the gods of the nations delivered their land out of the hand of the king of the Assyrians?

19 Where is the god of Emath, and of Arphad? where is the god of Sepharvaim? have they delivered Samaria out of my hand?

20 Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the Lord may deliver Jerusalem out of my hand?

21 And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

22 And Eliacim, the son of Helcias, that was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder, went in to Ezechias, with their garments rent, and told him the words of Rabsaces.

CHAP. XXXVII.

Ezechias, his mourning and prayer. God's promise of protection. The Assyrian army is destroyed. Sennacherib is slain.

AND it came to pass when king Ezechias had heard it, that he rent his garments, and covered himself with sackcloth, and went in to the house of the Lord.

2 And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the priests, covered with sackcloth, to Isaias, the son of Amos, the prophet.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear the words of Rabsaces, whom the king of the Assyrians, his master, hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 And the servants of Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

8 And Rabsaces returned, and found the king of the Assyrians besieging Lobna. For he had heard that he was departed from Lachis.

9 And he heard say about Tharaca, the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying:

10 Thus shall you speak to Ezechias, the king of Juda, saying: Let not thy God deceive thee, in whom thou trustest, saying: Jerusalem shall not be given into the hands of the king of the Assyrians.

11 Behold, thou hast heard all that the kings of the Assyrians have done to all countries which they have destroyed, and canst thou be delivered?

^a 4 Kings xviii. 26.—^b 4 Kings xix. 1. A. M. 3294, A. C. 710.

CHAP. XXXVI. VER. 1. *And.* These four chapters are taken from 4 Kings xviii., &c., as a sort of explanation of what Isaias has been foretelling. C.—An abridgment also occurs, 2 Par. xxxii.

^c 4 Kings xix. 8.

CHAP. XXXVII. VER. 1. *Sackcloth.* Emblems of repentance. Sennacherib's boasting (ver. 13) was chastised. Ver. 36. W.

VER. 7. *Spirit.* Angel, or a different design. 2 Thess. ii. 8. C.

12 Have the gods of the nations delivered them whom my fathers have destroyed, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava?^a

14 And Ezechias took the letter from the hand of the messengers, and read it, and went up to the house of the Lord, and Ezechias spread it before the Lord.

15 And Ezechias prayed to the Lord, saying:

6 O Lord of hosts, God of Israel, who sittest upon the Cherubims, thou alone art the God of all the kingdoms of the earth, thou hast made heaven and earth.

17 Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18 For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

19 And they have cast their gods into the fire, for they were not gods, but the works of men's hands, of wood and stone: and they broke them in pieces.

20 And now, O Lord, our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

21 And Isaias, the son of Amos, sent to Ezechias, saying: Thus saith the Lord, the God of Israel: For the prayer thou hast made to me concerning Sennacherib, the king of the Assyrians:

22 This is the word which the Lord hath spoken of him: The virgin, the daughter of Sion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged the head after thee.

23 Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the Holy One of Israel.

24 By the hand of thy servants thou hast reproached the Lord: and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus: and I will cut down all its tall cedars, and its choice fir-trees, and will enter to the top of its height, to the forest of its Carmel.

25 I have digged, and drunk water, and have dried up with the sole of my foot all the rivers shut up in banks.

26 Hast thou not heard what I have done to him of old? from the days of old I have formed it: and now I have brought it to effect: and it hath come to pass that hills fighting together, and fenced cities, should be destroyed.

27 The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the house-tops, which withered before it was ripe.

^a 4 Kings xviii. 34, and xix. 23.—^b Supra, xxxi. 8; 4 Kings xix. 35; Tob. i. 21; Eccli. xlviii. 24;

VER. 18. *Lands.* Heb. "all the lands and their land."

VER. 24. *Carmel.* See 4 Kings xix. 34.

VER. 25. *Shut, &c.* Heb. *motsur*, (H.) "of Egypt," where Sennacherib had been. C.

VER. 30. *Thee.* He directeth his speech to Ezechias.

VER. 35. *Servant.* Hence it plainly appears that God protects the liv

28 I know thy dwelling, and thy going out, and thy coming in, and thy rage against me.

29 When thou wast mad against me, thy pride came up to my ears: therefore I will put a ring in thy nose and a bit between thy lips, and I will turn thee back by the way by which thou camest.

30 But to thee this shall be a sign. Eat this year the things that spring of themselves, and in the second year eat fruits: but in the third year sow and reap, and plant vineyards, and eat the fruit of them.

31 And that which shall be saved of the house of Juda and which is left, shall take root downward, and shall bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and salvation from Mount Sion: the zeal of the Lord of hosts shall do this.

33 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

34 By the way that he came, he shall return, and into this city he shall not come, saith the Lord.

35 And I will protect this city, and will save it for my own sake, and for the sake of David, my servant.

36 ^bAnd the angel of the Lord went out, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And they arose in the morning, and behold they were all dead corpses.

37 And Sennacherib, the king of the Assyrians, went out and departed, and returned, and dwelt in Ninive.

38 And it came to pass, as he was worshipping in the temple of Nesroch, his god, that Adramelech and Sarasar, his sons, slew him with the sword: and they fled into the land of Ararat, and Asarhaddon, his son, reigned in his stead.

CHAP. XXXVIII.

Ezechias being advertised that he shall die, obtains by prayer a prolongation of his life: in confirmation of which the sun goes back. The canticle of Ezechias.

IN "those days Ezechias was sick, even to death, and Isaias, the son of Amos, the prophet, came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

2 And Ezechias turned his face toward the wall, and prayed to the Lord,

3 And said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping.

4 And the word of the Lord came to Isaias, saying.

5 Go and say to Ezechias: Thus saith the Lord, the God of David, thy father: I have heard thy prayer, and I have seen thy tears: behold, I will add to thy days fifteen years:

1 Mac. vii. 41; 2 Mac. viii. 19.—^c A. M. 3291. A. C. 713. 4 Kings xx. 1; 2 Par. xxxii. 24.

ing for the sake of the saints departed. To evade this proof, Prot. (Bible 1603) explain, "for God's promise sake made to David." But God never made any such promise to him; otherwise the city would never have been destroyed. W.

VER. 36. *They.* The people of Jerusalem, or rather the soldiers of Ezechias, who saw those who had been slain, near Pelusium. C.

6 And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

7 And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken :

8 *Behold, I will bring again the shadow of the lines, by which it is now gone down in the sun-dial of Achaz, with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

9 The writing of Ezechias, king of Juda, when he had been sick, and was recovered of his sickness.

10 I said : In the midst of my days I shall go to the gates of hell : I sought for the residue of my years.

11 I said : I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

12 My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver : whilst I was yet but beginning, he cut me off : from morning even to night thou wilt make an end of me.

13 I hoped till morning ; as a lion so hath he broken all my bones : from morning even to night thou wilt make an end of me.

14 I will cry like a young swallow ; I will meditate like a dove : My eyes are weakened looking upward : Lord, I suffer violence, answer thou for me.

15 What shall I say, or what shall he answer for me, whereas he himself hath done it ? I will recount to thee all my years in the bitterness of my soul.

16 O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

17 Behold in peace is my bitterness most bitter : but thou hast delivered my soul that it should not perish ; thou hast cast all my sins behind thy back.

18 For hell shall not confess to thee, neither shall death praise thee : nor shall they that go down into the pit, look for thy truth.

19 The living, the living, he shall give praise to thee, as I do this day : the father shall make thy truth known to the children.

20 O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

21 Now Isaias had ordered that they should take a lump of figs, and lay it as a plaster upon the wound, and that he should be healed.

22 And Ezechias had said : What shall be the sign that I shall go up to the house of the Lord ?

CHAP. XXXIX.

Ezechias shows all his treasures to the ambassadors of Babylon ; upon which Isaias foretells the Babylonish captivity.

* Eccli. xlviii. 26.—b 4 Kings xx. 12.

CHAP. XXXVIII. VER. 9. *Ezechias.* Ezechias was afflicted, lest he should give way to dangerous joy. W.

VER. 10. *Hell.* Sheol, or Hades, the region of the dead. Ch.—He was afraid to die without issue. S. Jer. v. 12.—Manasses was born three years later. C.—The king would naturally have died. S. Aug. de Gen. ad Lit. vi. 17. W.

VER. 22. *Lord.* The answer is given, (4 Kings xx. 9,) which seems to evince that this is only an extract. C.

CHAP. XXXIX. VER. 1. *And.* Sept. add, "ambassadors and presents." See 4 Kings xx. 12. C.

AT^b that time Merodach Baladan, the son of Baladan, king of Babylon, sent letters and presents to Ezechias : for he had heard that he had been sick, and was recovered.

2 And Ezechias rejoiced at their coming, and he showed them the storehouse of his aromatical spices, and of the silver, and of the gold, and of the sweet odours, and of the precious ointment, and all the storehouses of his furniture, and all that were found in his treasures. There was nothing in his house, nor in all his dominion that Ezechias showed them not.

3 Then Isaias, the prophet, came to king Ezechias, and said to him : What said these men, and from whence came they to thee ? And Ezechias said : From a far country they came to me, from Babylon.

4 And he said : What saw they in thy house ? And Ezechias said : All things that are in my house have they seen ; there was not any thing which I have not shown them in my treasures.

5 And Isaias said to Ezechias : Hear the word of the Lord of hosts.

6 Behold, the days shall come, that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon : there shall not any thing be left, saith the Lord.

7 And of thy children, that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

8 And Ezechias said to Isaias : The word of the Lord, which he hath spoken, is good. And he said : Only let peace and truth be in my days.

CHAP. XL.

The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.

BE comforted, be comforted, my people, saith your God.

2 Speak ye to the heart of Jerusalem, and call to her. for her evil is come to an end, her iniquity is forgiven : she hath received of the hand of the Lord double for all her sins.

3 ^aThe voice of one crying in the desert : Prepare ye the way of the Lord ; make straight in the wilderness the paths of our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

5 And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken.

6 The voice of one, saying : Cry. And I said : What

^c Apoc. xviii.—^d Matt. iii. 3 ; Mark i. 3 ; Luke iii. 4 ; John i. 23.

VER. 8. *Days.* He is not unconcerned about his children, but dares not request more. Having given way to immoderate joy and vanity, he was informed that all his treasures should be taken away. W.

CHAP. XL. VER. 1. *Be.* Sept. "comfort my people." Let them not be dejected. H.

VER. 3. *God,* that he may conduct his people from Babylon. Sanchez.—Yet the prophet speaks chiefly of the Baptist, (Matt. iii. 3. C.) who is evidently foretold. W.

VER. 6. *Field.* On the downfall of the empire of Babylon, the Jews were liberated.

shall I cry? *All flesh is grass, and all the glory thereof as the flower of the field.

7 The grass is withered, and the flower is fallen, because the Spirit of the Lord hath blown upon it. Indeed, the people is grass:

8 The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever.

9 Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God:

10 Behold the Lord God shall come with strength, and his arm shall rule: behold his reward is with him, and his work is before him.

11 ^bHe shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

12 Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

13 ^cWho hath forwarded the Spirit of the Lord? or who hath been his counsellor, and hath taught him?

14 With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and showed him the way of understanding?

15 Behold, the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance: behold, the islands are as a little dust.

16 And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.

18 ^dTo whom then have you likened God? or what image will you make for him?

19 Hath the workman cast a graven *statue*? or hath the goldsmith formed it with gold, or the silversmith with plates of silver?

20 He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.

21 Do you not know? hath it not been heard? hath it not been told you from the beginning? have you not understood the foundations of the earth?

* Eccl. xiv. 18; James i. 10; 1 Pet. i. 24.—^b Ezec. xxxiv. 23, and xxxvii. 24; John x. 11.
^c Wisd. ix. 13; Rom. xi. 34.

VER. 9. *Thou*, female. How beautiful are the feet of those who announce good tidings! Rom. x. 15. H.—Thus a fem. noun is applied to Solomon, Eccles. i. Prophets make known to all the coming of the Saviour. C.

VER. 12. *Who*. He now proceeds to show the difference between God and idols.—*Fingers*, is not expressed in Heb., which may denote the epha. Psal. lxxix. 3. C.—God's power and goodness in the works of the creation show what he will do for man. W.

VER. 15. *Dust*. Heb. *codok*, (H.) "as dok fallen." Sym.—It may signify an atom. S. Jer.

VER. 18. *Image*. Catholics never pretend to represent the Deity, when they depict the Father as a venerable old man, &c. They do not adore pictures, as our adversaries would insinuate.

VER. 19. *Silver*. Is God like these idols? H.—Who knows not that the workman is better than they are? Wisd. xiii. 11. C.

VER. 20. *Wood*. Heb. *emoscon*, (H.) which Sept., Chal., and S. Jerom explain of a sort of wood used for idols. Moderns take it to be "a rich," or rather "a poor man. He who is mean in his offering, chooses wood that," &c. C. Prof

22 It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts: ^ehe that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in.

23 He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity.

24 And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.

25 And to whom have ye likened me, or made me equal, saith the Holy One?

26 Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might, and strength, and power, not one of them was missing.

27 Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God?

28 Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom.

29 It is he that giveth strength to the weary: and increaseth force and might to them that are not.

30 Youths shall faint, and labour, and young men shall fall by infirmity.

31 But they that hope in the Lord, shall renew their strength; ^fthey shall take wings as eagles; they shall run and not be weary; they shall walk and not faint.

CHAP. XLI.

The reign of the just one: the vanity of idols.

LET the islands keep silence before me, and the nations take new strength: let them come near, and then speak: let us come near to judgment together.

2 Who hath raised up the just one from the east, hath called him to follow him? he shall give the nations in his sight, and he shall rule over kings: he shall give *them* as the dust to his sword, as stubble driven by the wind, to his bow.

3 He shall pursue them, he shall pass in peace, no path shall appear after his feet.

4 Who hath wrought and done these things, calling the generations from the beginning? ^gI, the Lord, I am the first and the last.

^d Acts vii. 40.—Gen. i. 6; Psal. xiv. 2.—^e Psal. x. 5.—^f Infra, xlv. 6, and xlviii. 12; Apoc. i. 8, 17, and xxii. 13.

VER. 21. *Beginning*, by the light of nature, and (W.) has not Moses declared that God alone created the world? H.

VER. 22. *Locusts*, compared with the greatest animals.—*Nothing*. Heb. "a curtain." Sept. Syr. "vault, (C.) or chamber," *kamapav*.

VER. 23. *Searchers*. Heb. "princes to nothing." Prot. H.

VER. 26. *Host* of heaven, the stars, &c. Gen. ii. 1; Psal. cxlvi. 4.

VER. 31. *Eagles*, who grow young when they get new feathers. Psal. cii. 5. S. Jer.

CHAP. XLI. VER. 1. *Islands*, near Asia, whose conversion Isaias often predicts, (C.) as he does that of all nations. H.

VER. 2. *Just one*. Sept. "justice." Christ, (Eus. S. Jer.,) Abraham, (Chal. Grot.,) or Cyrus, whose conquests were effects of God's providence. Ver. 10; chap. xlv.—*Kings*. Cyrus liberated Persia, conquered Babylon and all Asia.

VER. 3. *Feet*. His march and victories shall be so rapid, like those of Alexander. Dan. viii. 5.

VER. 4. *Beginning*. Disposing all things, as the conquests of Cyrus, announced so long before by name, evince.—*Last*. Alpha and Omega. Apoc. i. 8, and xxii. 13.

5 The islands saw it, and feared, the ends of the earth were astonished, they drew near, and came.

6 Every one shall help his neighbour, and shall say to his brother: Be of good courage.

7 The coppersmith striking with the hammer, encouraged him that forged at that time, saying: It is ready for soldering: and he strengthened it with nails, that it should not be moved.

8 But thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham, my friend.

9 In whom have I taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away.

10 Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just One hath upheld thee.

11 Behold, all that fight against thee shall be confounded and ashamed, they shall be as nothing, and the men shall perish that strive against thee.

12 Thou shalt seek them, and shalt not find, the men that resist thee: they shall be as nothing: and as a thing consumed the men that war against thee.

13 For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee.

14 Fear not, thou worm Jacob, you that are dead of Israel: I have helped thee, saith the Lord: and thy Redeemer, the Holy One of Israel.

15 I have made thee as a new threshing wain, with teeth like a saw: thou shalt thresh the mountains, and break them in pieces: and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, in the Holy One of Israel, thou shalt be joyful.

17 The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I, the Lord, will hear them; I, the God of Israel, will not forsake them.

18 I will open rivers in the high hills, and fountains in the midst of the plains: I will turn the desert into pools of waters, and the impassable land into streams of waters.

19 I will plant in the wilderness the cedar and the thorn, and the myrtle, and the olive-tree: I will set in the desert the fir-tree, the elm, and the box-tree together:

20 That they may see and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

^a Matt. xii. 18.

21 Bring your cause near, saith the Lord: bring hither, if you have any thing to *allege*, said the King of Jacob.

22 Let them come, and tell us all things that are to come: tell us the former things, what they were: and we will set our heart *upon them*, and shall know the latter end of them, and tell us the things that are to come.

23 Show the things that are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can: and let us speak, and see together.

24 Behold, you are of nothing, and your work of that which hath no being: he that hath chosen you is an abomination.

25 I have raised up *one* from the north, and he shall come from the rising of the sun: he shall call upon my name, and he shall make princes to be as dirt, and as the potter treading clay.

26 Who hath declared from the beginning, that we may know: and from time of old, that we may say: Thou art just. There is none that showeth, nor that foretelleth, nor that heareth your words.

27 The first shall say to Sion: Behold, they are here, and to Jerusalem, I will give an evangelist.

28 And I saw, and there was no one even among them to consult, or who, when I asked, could answer a word.

29 Behold, they are all in the wrong, and their works are vain: their idols are wind and vanity.

CHAP. XLII.

The office of Christ. The preaching of the gospel to the Gentiles. The blindness and reprobation of the Jews.

BEHOLD, ^amy servant, I will uphold him: my elect, my soul delighteth in him: I have given my Spirit upon him, he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor have respect to person, neither shall his voice be heard abroad.

3 The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment unto truth.

4 He shall not be sad, or troublesome, till he set judgment in the earth; and the islands shall wait for his law.

5 Thus saith the Lord God, that created the heavens, and stretched them out; that established the earth, and the things that spring out of it; that giveth breath to the people upon it, and spirit to them that tread thereon.

6 I, the Lord, have called thee in justice, and taken thee by the hand, and preserved thee. ^bAnd I have given thee for a covenant of the people, for a light of the Gentiles:

7 That thou mightest open the eyes of the blind, and

^b Infra, xlix. 6.

VER. 25. *Sun.* Cyrus had a Persian for his father, and a Mede for his mother; thus uniting both nations, (C.) so that he was styled a *mule* by an ancient oracle. Eus. Præp. ix. 41.—These countries lay to the north-east of Judea. C.

VER. 26. *Just*, or "the just one," (H.) that we may recognise Cyrus at once.

CHAP. XLII. VER. 1. *My servant.* Christ, who, according to his humanity, is the servant of God, (Ch.) and Redeemer of others; none else being able to satisfy for themselves. W. Phil. ii. 7. C.—This passage clearly refers to the Messiah, (Chal. Kimchi,) who was prefigured by Cyrus. Ver. 6. C. Hugo.—It is quoted by S. Matt., (xii. 18,) who has some variations both from the Heb. and the Sept. C.

VER. 6. *Gentiles.* This was literally verified in Christ. Cyrus is also styled the just, (chap. xli. 26,) and gave liberty to many nations.

VER. 7. *House.* The Jews out of captivity, prefiguring the redemption of mankind. These miracles proved that Jesus was the Messiah. Luke vii. 22.

VER. 5. *Islands.* People of Asia Minor. Gen. x. 5. C.—The Babylonians made a league with the most potent king Croesus, to oppose the young conqueror. Xen. B. 1.

VER. 10. *Upheld thee.* Cyrus shall gain the victory, and give thee liberty.

VER. 14. *Dead.* Though you were in the grave, I could protect you. Captivity is often represented under this idea. C.

VER. 15. *Chaff.* Cambyzes perished on the mountains of Judea, (H.) and the Machabees gained many victories over the Syrians. Mic. iv. 13; Ezech. xxxix. C.—They are here meant, as their exploits resembled those of Cyrus. Houbigant.

VER. 18. *Waters.* The captives shall be refreshed in the deserts. Chap. xxxv. 6, and xliii. 20. C.

VER. 23. *Good.* The prescience and power of God prove his Divinity. Can idols produce any thing similar? C.

VER. 24. *Work.* All that you can do or promise. Heb. "your work is worse than a viper."

bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house.

8 *I, the Lord, this is my name: I will not give my glory to another, nor my praise to graven things.

9 The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you hear them.

10 Sing ye to the Lord a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them.

11 Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains.

12 They shall give glory to the Lord, and shall declare his praise in the islands.

13 The Lord shall go forth as a mighty man; as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies.

14 I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labour. I will destroy, and swallow up at once.

15 I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.

16 And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk: I will make darkness light before them, and crooked things straight: these things have I done to them, and have not forsaken them.

17 They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our gods.

18 Hear ye deaf, and ye blind behold that you may see.

19 Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? or who is blind, but the servant of the Lord?

20 Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?

21 And the Lord was willing to sanctify him, and to magnify the law, and exalt it.

22 But this is a people that is robbed and wasted: they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.

* *Infra*, xlviii. 11.

VER. 8. *Things*. They shall not partake of my Divinity. Our Saviour was truly God. Phil. ii. 6.

VER. 10. *All*. Lit. "its fulness," (H.) sailors, (C.) and fishes. H.—He concludes with a canticle.

VER. 13. *Enemies*. The Chaldees, (C.) by the hand of Cyrus.

VER. 15. *Pools*. Cyrus deluged the country about Babylon. Chap. xlii., and xxi. 1. H.—The proud and covetous, who expected Christ to give them kingdoms, were deceived. He came to teach humility, and to grant eternal rewards. W.

VER. 18. *Deaf Jews*, who would not listen to the prophets. Ver. 19. C.

VER. 22. *Men*, whom they corrupt by their bad example. H.—Heb. "their young men are in chains," during the last wars, and the captivity of Juda. C.

VER. 24. *We*. Sept. "they have sinned," which seems preferable. H.

CHAP. XLIII. VER. 1. *And*. Notwithstanding the sins of his people, God will deliver them, that they may be his witnesses. Ver. 10. C.—*Name*. As an intimate friend, (H.) or slave. Chap. xlix. 1. C.—God grants grace without any preceding merit. W.

23 Who is there among you that will give ear to this, that will attend and hearken for times to come?

24 Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law.

25 And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about, and he knew not and set him on fire and he understood not.

CHAP. XLIII.

God comforts his Church, promising to protect her for ever: he exostulates with the Jews for their ingratitude.

AND now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.

2 When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee:

3 For I am the Lord thy God, the Holy One of Israel, thy Saviour, I have given Egypt for thy atonement, Ethiopia, and Saba for thee.

4 Since thou becamest honourable in my eyes, thou art glorious: I have loved thee, and I will give men for thee, and people for thy life.

5 Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

6 I will say to the north: Give up: and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth.

7 And every one that calleth upon my name, I have created him for my glory, I have formed him, and made him.

8 Bring forth the people that are blind, and have eyes: that are deaf, and have ears.

9 All the nations are assembled together, and the tribes are gathered: who among you can declare this, and shall make us hear the former things? let them bring forth their witnesses, let them be justified, and hear, and say: It is truth.

10 You are my witnesses, saith the Lord, and my servant whom I have chosen: that you may know, and believe me and understand that I myself am. Before me there was no God formed, and after me there shall be none.

VER. 2. *Waters*. In every emergency God will protect thee, (C.) as he did the three children. H.

VER. 3. *Ethiopia*. Heb. "Chus," the isle of Meroe, (Grot.) or the country bordering on the Red Sea. Chap. xlv. 14. These were given to indemnify Cyrus. They obtained their liberty to return home after forty years. Ezech. xxix. 11.

VER. 5. *East*. Babylon.—*West*. The islands beyond the Mediterranean.

VER. 6. *North*. Assyria.—*South*. Egypt. The captives returned from these countries under Cyrus, Alexander, &c., so that before the coming of Christ Judaea was as well peopled as ever. C.

VER. 8. *Ears*. Yet will not hear, (C.) or who are miraculously healed. H.—It seems rather to mean idolatrous nations, (ver. 9. C.) or rebellious Jews. Forer. Houbigant.

VER. 9. *Former*. The pagans were little acquainted with antiquity. Such researches lead to the knowledge of the true religion. H.

VER. 10. *Witnesses*. The history of the Israelites was sufficient to show who was God. C.—Thus the establishment of Christianity manifests its truth. S. Aug. de Civ. Dei, xxii. 6.—Sept. add, "and I am witness." H.

11 ^a I am, I am the Lord: and there is no Saviour besides me.

12 I have declared, and have saved: I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God.

13 And from the beginning I am the same, and there is none that can deliver out of my hand: I will work, and who shall turn it away?

14 Thus saith the Lord, your Redeemer, the Holy One of Israel: For your sake I sent to Babylon, and have brought down all their bars, and the Chaldeans glorying in their ships.

15 I *am* the Lord, your Holy One, the Creator of Israel, your King.

16 Thus saith the Lord, who made a way in the sea, and a path in the mighty waters.

17 Who brought forth the chariot and the horse, the army and the strong: they lay down to sleep together, and they shall not rise again: they are broken as flax, and are extinct.

18 Remember not former things, and look not on things of old.

19 ^b Behold, I do new things, and now they shall spring forth; verily, you shall know them: I will make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness: and rivers in the desert, to give drink to my people, to my chosen.

21 This people have I formed for myself; they shall show forth my praise.

22 *But* thou hast not called upon me, O Jacob, neither hast thou laboured about me, O Israel.

23 Thou hast not offered me the ram of thy holocaust, nor hast thou glorified me with thy victims: I have not caused thee to serve with oblations, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy victims. But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities.

25 I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins.

26 Put me in remembrance, and let us plead together: tell, if thou hast any thing to justify thyself.

27 Thy first father sinned, and thy teachers have transgressed against me.

28 And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to reproach.

^a Osee xiii. 4.—^b 2 Cor. v. 17; Apoc. xxi. 5.— Jer. xxx. 10, and xlv. 27.

VER. 14. *Bars.* Sept. "fugitives." Theodot. "strong ones."—*Glorying.* Sept. "shall be bound in ships," to be sent beyond the Caspian Sea. C.

VER. 19. *New.* I shall work the like miracles as were seen in the wilderness.

VER. 20. *Chosen.* We know not that rivers were found in Arabia. But the people were equally favoured. Christ facilitates the road to heaven by his example and graces, while the most savage tempers are changed in baptism.

VER. 26. *Thyself.* God condescends to act thus with men. Chap. xli. 20; Osee iv. 1.

VER. 27. *First father.* Adam, (Liran.,) or rather Abraham, sinned by diffidence, (Gen. xv. 8. S. Jer.,) or was formerly an idolater. Jos. xxiv. 2. Gen. A. 2049. S. Aug. de Civ. Dei, xvi. 12. C. T.—*Teachers.* Lit. "interpreters," (H.) Moses and Aaron. Num. xx. 9. C.

CHAP. XLIV.

God's favour to his Church. The folly of idolatry. The people shall be delivered from captivity.

AND^c now hear, O Jacob, my servant, and Israel, whom I have chosen.

2 Thus saith the Lord, that made and formed thee, thy helper from the womb: Fear not, O my servant, Jacob, and thou, most righteous, whom I have chosen.

3 For I will pour out waters upon the thirsty ground and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock.

4 And they shall spring up among the herbs, as willows beside the running waters.

5 One shall say: I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand, To the Lord, and surname himself by the name of Israel.

6 Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts: "I am the first, and I am the last, and besides me there is no God.

7 Who is like to me? let him call and declare: and let him set before me the order, since I appointed the ancient people: and the things to come, and that shall be hereafter, let them show unto them.

8 Fear ye not, neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God besides me, a Maker, whom I have not known?

9 The makers of idols are all of them nothing; and their best beloved things shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed.

10 Who hath formed a god, and made a graven thing that is profitable for nothing?

11 Behold, all the partakers thereof shall be confounded: for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

12 ^d The smith hath wrought with his file, with coals, and with hammers he hath formed it, and hath wrought with the strength of his arm: he shall hunger and faint, he shall drink no water, and shall be weary.

13 The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.

14 He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest

^d Supra, xli. 4; Infra, xlviii. 12; Apoc. i. 8, 17, and xxii. 13.—^e Wisd. xiii. 11.

CHAP. XLIV. VER. 2. *Most.* Heb. *Jossrum.* H.—This diminutive of Israel occurs, Deut. xxxii. 15. Sept. "my beloved Israel." C.

VER. 3. *Stock.* I will give fresh life to my people, as to the figure of Christ's Church.

VER. 5. *Israel.* They shall no longer be ashamed of being called Israelites or Christians.

VER. 8. *Witnesses.* The history of true religion is its best proof. Chap. xlii. 9, 10.—*Known.* Ruled, consequently no other can be truly God. C.

VER. 9. *Ashamed* of the origin and imbecility of their idols. C.

VER. 12. *File.* Heb. *matsod*, (H. Jer. x. 3,) "to make an axe, with," &c. This is the remote cause of the idol.

VER. 13. *Man.* To be styled afterwards a god. C.

he hath planted the pine-tree, which the rain hath nourished.

15 And it hath served men for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and adored it: he made a graven thing, and bowed down before it.

16 Part of it he burnt with fire, and with part of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

17 But the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth unto it, saying: Deliver me, for thou art my god.

18 They have not known, nor understood: for their eyes are covered, that they may not see, and that they may not understand with their heart.

19 They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread on the part thereof: I have broiled flesh, and have eaten, and of the residue thereof shall I make an idol; shall I fall down before the stock of a tree?

20 Part thereof is ashes: his foolish heart adoreth it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.

21 Remember these things, O Jacob, and Israel, for thou art my servant. I have formed thee, thou art my servant, O Israel, forget me not.

22 I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee.

23 Give praise, O ye heavens, for the Lord hath shown mercy: shout with joy, ye ends of the earth: ye mountains, resound with praise, thou, O forest, and every tree therein: for the Lord hath redeemed Jacob, and Israel shall be glorified.

24 Thus saith the Lord, thy Redeemer, and thy Maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth, and there is none with me.

25 That make void the tokens of diviners, and make the soothsayers mad. That turn the wise backward, and that make their knowledge foolish.

26 That raise up the word of my servant, and perform the counsel of my messengers, who say to Jerusalem: Thou shalt be inhabited: and to the cities of Juda: You shall be built, and I will raise up the wastes thereof.

27 Who say to the deep: Be thou desolate, and I will dry up thy rivers.

28 Who say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. Who say to Jerusalem: Thou shalt be built: and to the temple: Thy foundations shall be laid.

CHAP. XLV.

A prophecy of Cyrus, as a figure of Christ, the great deliverer of God's people.

THUS saith the Lord, to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

2 I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron.

3 And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayest know that I am the Lord who called thee by thy name, the God of Israel.

4 For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me.

5 I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me:

6 That they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else.

7 I form the light, and create darkness; I make peace, and create evil: I, the Lord, that do all these things.

8 Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour; and let justice spring up together: I, the Lord, have created him.

9 Woe to him that gainsayeth his Maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making, and thy work is without hands?

10 Woe to him that saith to his father: Why begettest thou? and to the woman: Why dost thou bring forth?

11 Thus saith the Lord, the Holy One of Israel, his Maker: Ask me of things to come concerning my children, and concerning the work of my hands give ye charge to me.

12 I made the earth: and I created man upon it: my

a Jer. xviii. 6; Rom. ix. 20.

VER. 4. *Likeness of Christ.—Known me.* Before the Jews had shown Cyrus the prophecies, he did not attribute his success to the Lord, and even afterwards he seems not to have left the superstitions of his country, as his sacrifices to idols are described. Cyrus even revoked the decree for building the temple. 1 Esd. iv 5. C.

VER. 7. *Create evil, &c.* The evils of afflictions and punishments, but not the evil of sin. Ch.

VER. 8. *Saviour.* Thus the ancient saints thirsted for the coming of Christ. His figure is styled the just. Chap. xli. 2, 25.—*Him.* Christ, born of the virgin in time, and of God from all eternity. I have appointed Cyrus to be his precursor, to set the captives free. C.—He has been spoken of before. But now the prophet turns to Christ alone, who built his Church on a rock. W.

VER. 9. *Earthen.* Lit. "Samian." H.—Samos was famous for its pottery. Pliny, xxxv. 12.—Heb. "Clay, disputest thou against the potters of the earth?" He shows the folly of idols, after having proved his own Divinity. C.

VER. 10. *Forth.* As such language would be improper to parents, so it is wrong to complain that God places us in any situation. M.

VER. 13. *Justice.* Cyrus shall punish the Chaldees and restore the Jews. C.

VER. 20. *Lie.* Can I assert in conscience that it is a god?

VER. 22. *Return from captivity, (C.) and from your former errors.* Matt. xi. 26. H.

VER. 26. *Servant.* The prophets and Jesus Christ, whose works never fail. Matt. xxiv. 35. C.

VER. 27. *Deep.* Babylon, situated amid waters. Chap. xxi. 1. C.—*Rivers,* as Cyrus did. Herod. i. 191.

VER. 28. *Cyrus.* This was spoken one hundred and ten years before his birth, which shows the prescience and power of God, so as not to injure free-will. The parents of Cyrus could not give him this name to fulfil the prediction, as they knew nothing of it.—*My shepherd.* Chal. "that he shall reign." This was shown by the Jews to Cyrus, on which account (C.) he gave them leave to return, &c. Joseph. xi. 1.—At first he did not bear the name of Cyrus, (Herod. i. 113,) which in the Persian language means "the sun." Ctesias. Plut.

CHAP. XLV. VER. 1. *Anointed,* often implies one chosen for some great work. Cyrus was to ruin the empire of Babylon, and to set the nations at liberty. He was a proof of the Deity, by executing his decrees.—*Cyrus.* Some copies of the Sept. seem to have read *κυριω*, "to the Lord," incorrectly. S. Jer.

hand stretched forth the heavens, and I have commanded all their host.

13 I have raised him up to justice, and I will direct all his ways: he shall build my city, and let go my captives, not for ransom, nor for presents, saith the Lord, the God of hosts.

14 Thus saith the Lord: The labour of Egypt, and the merchandise of Ethiopia, and of Sabaim, men of stature shall come over to thee, and shall be thine: they shall walk after thee, they shall go bound with manacles: and they shall worship thee, and shall make supplication to thee: only in thee is God, and there is no God besides thee.

15 Verily, thou art a hidden God, the God of Israel, the Saviour.

16 They are all confounded, and ashamed: the forgers of errors are gone together into confusion.

17 Israel is saved in the Lord with an eternal salvation: you shall not be confounded, and you shall not be ashamed for ever and ever.

18 For thus saith the Lord, that created the heavens, God himself, that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. *I am* the Lord, and there is no other.

19 I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I am the Lord, that speak justice, that declare right things.

20 Assemble yourselves, and come, and draw near together, ye that are saved of the Gentiles: they have no knowledge that set up the wood of their graven work, and pray to a god that cannot save.

21 Tell ye, and come, and consult together: who hath declared this from the beginning, *who* hath foretold this from that time? Have not I, the Lord, and there is no God else besides me? A just God, and a Saviour, there is none besides me.

22 Be converted to me, and you shall be saved, all ye ends of the earth, for I am God, and there is no other.

23 I have sworn by myself, the word of justice shall go out of my mouth, and shall not return:

24 ^aFor every knee shall be bowed to me, and every tongue shall swear.

25 Therefore shall he say: In the Lord are my justices and empire: they shall come to him, and all that resist him, shall be confounded.

^a Rom. xiv. 11; Phil. ii. 10.

VER. 14. *Stature*: the people of Saba were the tallest and best proportioned in Arabia. Agathar. v. 50.—Cyrus possessed all these countries. C.—*Besides thee*. Prot. "Surely God is in thee, and there is none else, there is no God." Those whom we have hitherto adored deserve not the name. Vulg. and Sept. make the people address Christ, the God-man. H.

VER. 15. *Saviour*. We confess that thou hast delivered the Jews; or rather, we acknowledge that thou, O Christ, art true God under the veils of thy human nature, and Saviour of all. Cyrus was only a feeble representation of thee.

VER. 18. *In vain*. Heb. "to be a chaos." Gen. viii. 2.

VER. 20. *Gentiles*: converts, (H.) or Jews, returning from Babylon.

VER. 21. *Me*. He transports his auditors to the times succeeding the captivity, when the completion of the prophecies will be evident.

VER. 23, 24. *Myself*, having none greater. Heb. vi. 13.—*Justice*: sure.—*To me*. All that are born belong to me.—*Swear*, by the true God. H.—Oaths on proper occasions honour him. Deut. vi. 13.

VER. 25. *Empire*. Cyrus shall make this confession, (1 Esd. i. 2,) and all who embrace the religion of Christ shall attribute all their virtue to him

26 In the Lord shall all the seed of Israel be justified and praised.

CHAP. XLVI.

The idols of Babylon shall be destroyed. Salvation is promised through Christ.

BEL is broken, Nabo is destroyed: their idols are put upon beasts and cattle, your burdens of heavy weight even unto weariness.

2 They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

3 Harken unto me, O house of Jacob, all the remnant of the house of Israel, who are carried by my bowels, are borne up by my womb.

4 Even to *your* old age I am the same, and to your grey hairs I will carry *you*: I have made *you*, and I will bear: I will carry, and will save.

5 To whom have you likened me, and made me equal, and compared me, and made me like?

6 You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

7 ^bThey bear him on their shoulders and carry him, and set him in his place, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

8 Remember this, and be ashamed: return, ye transgressors, to the heart.

9 Remember the former age, for I am God, and there is no God beside, neither is there the like to me.

10 Who show from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My counsel shall stand, and all my will shall be done:

11 Who call a bird from the east, and from a far country the man of my own will, and I have spoken, and will bring it to pass: I have created, and I will do it. Hear me, O ye hard-hearted, who are far from justice.

12 I have brought my justice near, it shall not be far off: and my salvation shall not tarry. I will give salvation in Sion, and my glory in Israel.

CHAP. XLVII.

God's judgment upon Babylon.

COME down, sit in the dust, O virgin, daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

^b Bar. vi. 25.

CHAP. XLVI. VER. 1. *Bel*; perhaps Nimrod, (C.) or Saturn, to whom they sacrificed their children. W.—*Nabo*, the "oracle" of Belus. The Chaldees adored statues and beasts. But the Persians worshipped the elements. C.—*Weariness*. The priests affected to be weighed down, as if the god were present. Bar. vi. 25. S. Cyr.

VER. 2. *They*. Lit. "their soul." H.—The pagans must have supposed they had one. C.—*Captivity*. "There are as many triumphs over the gods as over men." Tert.—The former shared the fate of their adorers. Their statues were plundered.

VER. 3. *By my*. Vulg. may have read *a me ab*, (C.) instead of *a me*. Heb. and Sept. "taken from the womb," (H.) and treated with the utmost tenderness. C.

VER. 8. *Ashamed*. Sept. "groan." Prot. "show yourselves men." H.

VER. 11. *Bird*; Cyrus, whose rapid conquests are thus denoted. C.

VER. 12. *Israel*. It shall no longer be a reproach. Cyrus shall restore my people to their own country. But Christ more fully accomplished what is here declared respecting the establishment of his Church. C.

CHAP. XLVII. VER. 1. *V'gin*; delicate. M

2 Take a mill-stone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

3 Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me.

4 Our Redeemer, the Lord of hosts, is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 I was angry with my people, I have polluted my inheritance, and have given them into thy hand: thou hast shown no mercy to them: upon the ancient thou hast laid thy yoke exceedingly heavy.

7 And thou hast said: I shall be a lady for ever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

8 And now hear these things, thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness.

9 These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy enchanters.

10 And thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other.

11 Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayest become stronger.

13 Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.

14 Behold, they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.

15 Such are all the things become to thee, in which thou hast laboured: thy merchants, from thy youth, every

one hath erred in his own way, there is none that can save thee.

CHAP. XLVIII.

He reproaches the Jews for their obstinacy: he will deliver them out of their captivity, for his own name's sake.

HEAR ye these things, O house of Jacob, you that are called by the name of Israel, and are come forth out of the waters of Juda, you who swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in justice.

2 For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name.

3 The former things of old I have declared, and they went forth out of my mouth, and I have made them to be heard: I did them suddenly, and they came to pass.

4 For I knew that thou art stubborn, and thy neck is an iron sinew, and thy forehead of brass.

5 I foretold thee of old: before they came to pass I told thee, lest thou shouldst say: My idols have done these things, and my graven and molten things have commanded them.

6 See now all the things which thou hast heard: but have you declared them? I have shown thee new things from that time, and things are kept which thou knowest not:

7 They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold, I knew them.

8 Thou hast neither heard, nor known, neither was thy ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.

9 For my name's sake I will remove my wrath far off: and for my praise I will bridle thee, lest thou shouldst perish.

10 Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of poverty.

11 For my own sake, for my own sake will I do it, that I may not be blasphemed: and I will not give my glory to another.

12 Harken to me, O Jacob, and thou Israel, whom I call: I am he, I am the first, and I am the last.

13 My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together.

14 Assemble yourselves together, all you, and hear: who among them hath declared these things? the Lord hath loved him, he will do his pleasure in Babylon, and his arm shall be on the Chaldeans.

^a Nah. iii. 5.—^b Apoc. xviii. 7.—^c Infra, li. 19.

^d Supra, xlii. 8.—^e Supra, xli. 4, and xlii. 6; Apoc. i. 8, 17, and xxii. 13.

VER. 2. *Shame.* Heb. *tsomthoc*. Cant. iv. 1, 4. H.—Thou shalt be reduced to a state of the most abject slavery. Exod. xi. 5; sup. iii. 17, and xx. 4.

VER. 6. *Polluted*; deemed or declared unclean. But thou hast sought to gratify thy vindictive temper, in punishing my people. C.

VER. 7. *Lady.* Pride goes before ruin. Prov. xvi. 18.

VER. 9. *Two.* The empire and the people shall be removed at once.—*Enchanters*; princes or magicians, who gave them evil counsel. Ver. 12.

VER. 11. *Know.* All this shows the vanity of magic, which cannot announce future events to do any good. C.

VER. 14. *Thereat*, to warm themselves, (H.) or to adore. C.

CHAP. XLVIII. VER. 1. *Waters*; people, (Apoc. xvii. 15. H.) or from the stock of Juda. Prov. v. 15. C.

VER. 2. *City*; citizens of Jerusalem. Dan. iii. 28; Matt. iv. 5.

VER. 3. *Suddenly*, when there was no human appearance of the event, as when I foretold the exploits of Cyrus, and the ruin of Babylon so long before

VER. 6. *Them.* Could you have believed them?—*Knowest not.* He upbraids their ignorance and indocility.

VER. 7. *Knew.* Therefore I did not speak of the liberation from Egypt, but from Babylon, which is represented as just taking place. C.

VER. 8. *Opened*; docile, (Theod.) or acquainted with these things. Isaiah first made known the captivity of Babylon, and its end; and he insists so much, that people may discern the truth of his predictions, and of religion.

VER. 9. *Bridle thee*, like a headstrong beast, (C.) running to its own ruin. E.

VER. 10. *Poverty*, at Babylon. I have not treated thee with the utmost rigour, nor attempted to render thee free from every imperfection. C.—Sept. "Lo, I have sold thee, but not for silver; I have snatched thee from the," &c. H.

VER. 14. *Things*, as I have done respecting Cyrus (S. Cyr. &c.)? who was a figure of Christ. Ver. 15.

VER. 16. *Spirit.* The Fathers here find the three Persons of the blessed Trinity specified. Isaiah was not from the beginning, though the text may also

15 I, even I, have spoken, and called him: I have brought him, and his way is made prosperous.

16 Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.

17 Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, that teach thee profitable things, that govern thee in the way that thou walkest.

18 O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea,

19 And thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face:

20 "Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and speak it out even to the ends of the earth. Say: The Lord hath redeemed his servant Jacob.

21 They thirsted not in the desert, when he led them out. ^bhe brought forth water out of the rock for them, and he clove the rock, and the waters gushed out.

22 "There is no peace to the wicked, saith the Lord.

CHAP. XLIX.

Christ shall bring the Gentiles to salvation. God's love to his Church is perpetual.

GIVE ear, ye islands, and hearken, ye people, from afar. "The Lord hath called me from the womb; from the bowels of my mother he hath been mindful of my name.

2 "And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hid-den me.

3 And he said to me: Thou art my servant, Israel, for in thee will I glory.

4 And I said: I have laboured in vain, I have spent my strength without cause and in vain: therefore my judgment is with the Lord, and my work with my God.

5 And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.

6 And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to con-

vert the dregs of Israel. "Behold, I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth.

7 Thus saith the Lord, the Redeemer of Israel, his Holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and adore, for the Lord's sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee.

8 Thus saith the Lord: "In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed:

9 That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in every plain.

10 "They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink.

11 And I will make all my mountains a way, and my paths shall be exalted.

12 Behold, these shall come from afar, and behold these from the north and from the sea, and these from the south country.

13 Give praise, O ye heavens, and rejoice, O earth; ye mountains, give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones.

14 And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me.

15 Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.

16 Behold, I have graven thee in my hands: "thy walls are always before my eyes.

17 Thy builders are come: they that destroy thee, and make thee waste, shall go out of thee.

18 "Lift up thy eyes round about, and see all these are gathered together, they are come to thee: I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.

19 For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be chased far away.

* Infra, li. 16; Ephes. vi. 16; Heb. iv. 12; Apoc. i. 16.—^f Supra, xlii. 6; Acts xiii. 47.
g 2 Cor. vi. 2.—^h Apoc. vii. 16.—ⁱ Exod. xiii. 9.—^k Infra, lx. 4.

speak of him (C.) as he spoke long before the event, by Divine inspiration. Chal. S. Jer.

VER. 21. *Out.* Their return was facilitated. This may easily be applied (C.) to the conversion of the Gentiles. S. Jer.

CHAP. XLIX. VER. 1. *Give.* This fresh discourse continues to chap. lvi. 9, relating to the Messias, who is introduced speaking to all the world. Acts xiii. 47, and 2 Cor. vi. 2.

VER. 2. *Sword,* penetrating the very soul, (Heb. iv. 12,) and slaying the wicked. Apoc. i. 16, and 2 Thess. ii. 8. Cyrus cut in sunder the bonds of the captives by his decree. C.

VER. 4. *God.* He will reward the labours of his ministers, though the people be obstinate.

VER. 5. *Will not.* Heb., Sept., &c., "to be gathered." H.—The original text, independent of the Masorets, may have the sense of the Vulg. Yet there are other

proofs of the synagogue's rejection. C.—Prot. "though Israel be not gathered, yet," &c. Margin, or "that Israel may be gathered, and I may," &c. H.

VER. 6. *Earth.* S. Paul explains this of Christ, (Acts xiii.,) who said, *Go teach all nations.* Matt. xxviii.

VER. 7. *Despised,* Christ, Cyrus, or Isaias; though it refer chiefly to our Saviour.

VER. 12. *South.* Heb. *Sinim* (H.); China, (S. Jer.,) or rather *Sin*, or Pelusium, and *Sinai*, in Egypt and Arabia. Sept. "Persians." C.

VER. 16. *Hands,* which were nailed to the cross. Sept. "I have delineated thy walls on my hands, and thou art before me always." H.—The Assyrians wore such characters on their hands or necks. Lucian. Lev. xix. 28. C.

VER. 17. *Of thee.* Sانبالل, &c., shall yield to Zorobabel, Nehemias, &c.

VER. 19. *Inhabitants.* The country was better peopled, (C.) and Jerusalem enlarged under the Machabees. Jos. Bel. v. 6.

20 The children of thy barrenness shall still say in thy ears: The place is too strait for me, make me room to dwell in.

21 And thou shalt say in thy heart: Who hath begotten these? I was barren, and brought not forth, led away, and captive: and who hath brought up these? I was destitute and alone: and these where were they?

22 Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders.

23 And kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.

24 Shall the prey be taken from the strong? or can that which was taken by the mighty be delivered?

25 For thus saith the Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered. But I will judge those that have judged thee, and thy children I will save.

26 And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine: and all flesh shall know, that I am the Lord that save thee, and thy Redeemer, the Mighty One of Jacob.

CHAP. L.

The synagogue shall be divorced for her iniquities. Christ, for her sake, will endure ignominious afflictions.

THUS saith the Lord: What is this bill of the divorce of your mother, with which I have put her away? or who is my creditor, to whom I have sold you? behold, you are sold for your iniquities, and for your wicked deeds have I put your mother away.

2 Because I came, and there was not a man: I called, and there was none that would hear. Is my hand shortened and become little, that I cannot redeem? or is there no strength in me to deliver? Behold, at my rebuke, I will make the sea a desert, I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.

3 I will clothe the heavens with darkness, and will make sackcloth their covering.

4 The Lord hath given me a learned tongue, that I

^a Psal. lxxi. 9; ^b Infra, xl. 14.—^c Infra, lix. 1.

VER. 20. *Barrenness*, of which thou complainest. He alludes to the captives who returned, and to Christian converts. M.

VER. 23. *Nurses*. The Persian kings favoured the captives.

VER. 24. *Strong*. Can I force the Babylonians to yield? Surely, and the devil also. Luke xi. 21.—*Mighty*. Heb. "just," in lawful war. Sept. "unjustly."

VER. 26. *Flesh*. They shall attack one another. C.—In their fury they shall tear their own flesh. M.

CHAP. L. VER. 1. *Away*. Such a one could not be received again, if she had taken another husband. Deut. xxiv. 3. Some explain this of the captives. But God restored them to favour. It seems rather to relate to the reprobation (C.) of the synagogue, which will never again become the true Church, (H.) though many of Israel will be converted. Rom. xi. 25.—*Sold you*, as a father might do. Exod. xxi. 1; Matt. xviii. 15. S. Ambrose (Tob. viii.) inveighs against such cruel parents, as the Christian religion had not then entirely repressed this inhumanity. C.

VER. 2. *Hear*. My spouse had gone after other lovers. The people refused to hear the prophets; and the priests were become as corrupt as the rest, when

should know how to uphold by word him that is weary he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a master.

5 The Lord God hath opened my ear, and I do not resist: I have not gone back.

6 I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me.

7 The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock and I know that I shall not be confounded.

8 He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me.

9 Behold, the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up.

10 Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

11 Behold, all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

CHAP. LI.

An exhortation to trust in Christ. He shall protect the children of his Church

GIVE ear to me, you that follow that which is just, and you that seek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.

2 Look unto Abraham, your father, and to Sara, that bore you: for I called him alone, and blessed him, and multiplied him.

3 The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgivings and the voice of praise.

4 Hearken unto me, O my people, and give ear to me, O my tribes: for a law shall go forth from me, and my judgment shall rest to be a light of the nations.

5 My just one is near at hand, my Saviour is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm.

^a Matt. xxvi. 67.—^b Rom. viii. 33.—^c Supra, ii. 3.

the city was taken by the Chaldees and by the Romans. C.—*Sea* Babylon. Chap. xxi. H.

VER. 4. *Weary*. Isaias speaks in the name of Christ, whose words carried conviction and comfort along with them. John vi. 69, and vii. 46. C.—*Hear*, or obey. H.

VER. 6. *Spit*. The greatest indignity. Job xxx. 10; Deut. xxv. 9. Yet this was the treatment of our Saviour. Luke xviii. 31; Matt. xxvi. 67. C.

VER. 10. *Light*. The faithful are exhorted to take courage, while the Romans will destroy the rebellious Jews, (ver. 11. C.) and the wicked shall dwell in hell fire. M.

CHAP. LI. VER. 1. *Lord*. He speaks of the redemption of mankind, under the allegory of the return from captivity.

VER. 2. *Alone*, and gave him children when he was grown old, and Sara barren. I can surely save you likewise. C.—The example of these great progenitors is set before the Jews. Thus S. Paul says: *Remember your prelates*. Heb. xiii. W.

VER. 5. *Just*. Christ, prefigured by Cyrus, whose empire was very mild. Chap. xlv. 28.

6 Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner: ^abut my salvation shall be for ever, and my justice shall not fail.

7 Harken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blasphemies.

8 For the worm shall eat them up as a garment: and the moth shall consume them as wool: but my salvation shall be for ever, and my justice from generation to generation.

9 Arise, arise, put on strength, O thou arm of the Lord: arise, as in the days of old, in the ancient generations. Hast not thou struck the proud one, *and* wounded the dragon?

10 ^bHast not thou dried up the sea, the water of the mighty deep, who madest the depth of the sea a way, that the delivered might pass over.

11 And now they that are redeemed by the Lord, shall return, and shall come into Sion singing praises, and joy everlasting *shall be* upon their head, they shall obtain joy, and sadness, sorrow and mourning shall flee away.

12 I, I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass?

13 And thou hast forgotten the Lord, thy Maker, who stretched out the heavens, and founded the earth: and thou hast been afraid continually, all the day, at the presence of his fury who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?

14 He shall quickly come that is going to open *unto you*, and he shall not kill unto utter destruction, neither shall his bread fail.

15 But I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is my name.

16 ^cI have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the heavens, and found the earth: and mightest say to Sion: Thou art my people.

17 Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath: thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to the dregs.

18 There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

^a Psal. xxxvi. 31.—^b Exod. xiv. 21.—^c Supra, xlix. 2.—^d Supra, xlvii. 9.—^e Gen. xlvii. 6.

VER. 9. *Proud.* Heb. "Rahab," Pharaoh, king of Egypt. Job xxvi. 12; Eze. xxix. 3. C.

VER. 13. *Oppressor.* If thou hadst not abandoned God, thou wouldst have had no reason to fear Nabuchodonosor; and his power is now gone.

VER. 16. *People.* This may refer to Isaias, Cyrus, &c., as figures of Christ. Chap. xlix. 1. He has bestowed greater favours on Christians than Cyrus did on the Jews, opening the kingdom of heaven to true believers, &c. Eph. ii. 19.

VER. 19. *Two.* War and famine cause desolation and destruction. W.—Jerusalem was reduced to the greatest misery in the last siege under Nabuchodonosor. Lam. iv. 3. C.

CHAP. LII. VER. 1. *Thee.* Judea was no more laid waste by its ancient enemies. The persecution of Epiphanes did not continue long.

19 ^eThere are two things that have happened to thee? who shall be sorry for thee? desolation, and destruction, and the famine, and the sword, who shall comfort thee?

20 Thy children are cast forth, they have slept at the head of all the ways, as the wild ox that is snared: full of the indignation of the Lord, of the rebuke of thy God.

21 Therefore hear this, thou poor little one, and thou that art drunk, but not with wine.

22 Thus saith thy Sovereign, the Lord, and thy God, who will fight for his people: Behold, I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

23 And I will put it in the hand of them that have oppressed thee, and have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, as a way to them that went over.

CHAP. LII.

Under the figure of the deliverance from the Babylonish captivity, the Church is invited to rejoice for her redemption from sin. Christ's kingdom shall be exalted.

ARISE, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the Holy One: for henceforth the uncircumcised, and the unclean, shall no more pass through thee.

2 Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion.

3 For thus saith the Lord: You were sold gratis, and you shall be redeemed without money.

4 For thus saith the Lord God: ^fMy people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all.

5 And now, what have I here, saith the Lord: for my people is taken away gratis? They that rule over them, treat them unjustly, saith the Lord, ^gand my name is continually blasphemed all the day long.

6 Therefore my people shall know my name in that day: for I myself that spoke, behold, I am here.

7 ^hHow beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!

8 The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion.

9 Rejoice, and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem.

10 The Lord hath prepared his holy arm in the sight of

^f Eze. xxxvi. 20; Rom. ii. 24.—^g Nah. i. 15; Rom. x. 15.

VER. 3. *Money.* The Chaldees acted impolitically in leaving the country without inhabitants, and Cyrus will derive no immediate advantage from your return. C.

VER. 4. *Assyrian.* Pharaoh, (Sa. T.) or rather Nabuchodonosor, (C.) and the princes of Assyria, who acted tyrannically. H.

VER. 6. *Here.* Jesus Christ appears, the Redeemer foretold so long before.

VER. 7. *Peace.* He comes like a conqueror to save his people. It may also be applied to the prophets and apostles, (C.) as S. Paul explains it. Rom. v. 15. M.

VER. 8. *Watchmen,* prophets. The angels sung at the birth of Christ. Luke ii. 14.

VER. 10. *Arm.* The Saviour. Luke i. 51.

all the Gentiles: *and all the ends of the earth shall see the salvation of our God.

11 Depart, depart, go ye out from thence, ^btouch ye no unclean thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord.

12 For you shall not go out in a tumult, neither shall you make haste by flight: for the Lord will go before you, and the God of Israel will gather you together.

13 Behold, my servant shall understand, he shall be exalted, and extolled, and shall be exceedingly high.

14 As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men.

15 He shall sprinkle many nations, kings shall shut their mouth at him: ^cfor they to whom it was not told of him, have seen: and they that heard not, have beheld.

CHAP. LIII.

A prophecy of the Passion of Christ.

WHO ^dhath believed our report? and to whom is the arm of the Lord revealed?

2 And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him:

3 ^eDespised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look *was* as it were hidden and despised, whereupon we esteemed him not.

4 ^fSurely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted.

5 ^gBut he was wounded for our iniquities, and he was bruised for our sins: the chastisement of our peace *was* upon him, and by his bruises we are healed.

6 All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquities of us all.

7 He was offered because it was his own will, and he

^a Psal. xcvi. 3.—^b 2 Cor. vi. 17.—^c Rom. xv. 21.—^d John xii. 38; Rom. x. 16.
^e Mark ix. 11.—^f Matt. viii. 17.—^g 1 Cor. xv. 3.

VER. 11. *Lord*, the Levites departing from Babylon. 1 Esd. i. 7; Num. iii. 6, and iv. 5, &c. C.—S. Paul proves hence that communication with infidels in spiritual things is always unlawful. 2 Cor. vi. 17. W.

VER. 13. *Servant*, Christ. In vain do the Jews attempt to apply this to any other. The Chal. and many modern Jews have been compelled by evidence to apply this to the Messiah. See Geir., &c. Jesus was pleased to assume the form of a servant. Phil. ii. 7.

VER. 14. *Of men*, who have disfigured the countenance of our Saviour with buffets, &c. The Jews would not receive him under this abject form, though it had been foretold equally with his elevation. C.

VER. 15. *Sprinkle* with baptism, (H.) and his manifold graces. C.—Sept. "so many nations shall wonder at him." H.—*Mouth*, out of reverence. How many great princes have submitted to his yoke! C.—*Beheld*. The Gentiles (M.) embrace the faith, at the sight of Christ's miracles. C.

CHAP. LIII. VER. 1. *Revealed*. Who could have believed such things? The apostles complain how few were converted. John xii. 38; Rom. x. 16. C.

VER. 2. *Plant*. Heb. also, "suckling child." Sept., &c.—*Ground*. The blessed Virgin. C.—*Was*. Sept. "he had no appearance nor beauty. But his appearance was abject and deficient above all men; a," &c.—*That we*. Lit. "and we have desired him." Notwithstanding his abject condition, He was the desired of all nations, and by his wounds we are healed. H.

VER. 3. *Not*. The whole life of Christ was spent in the midst of poverty, and of contradictions. Heb. iv. 15. He has thus taught us to despise ourselves.

VER. 4. *Sorrows*. Healing them by his own afflictions. Matt. viii. 15. Sickness is an effect of sin, which Jesus came to destroy. 1 Pet. ii. 24.—*Leper*, who was bound to have his face covered. Ver. 3; Lev. xiii. 45.—*God*. Payva (Def. Trid. 4) assures us that many Jews were converted by the perusal of this chapter, and particularly of this verse, which may be rendered "as a God wounded and afflicted." C.

opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, ^hand he shall not open his mouth.

8 He was taken away from distress, and from judgment who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him.

9 And he shall give the ungodly for his burial, and the rich for his death: ⁱbecause he hath done no iniquity, neither was there deceit in his mouth.

10 And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand.

11 Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities.

12 Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, ^kand was reputed with the wicked: and he hath borne the sins of many, ^land hath prayed for the transgressors.

CHAP. LIV.

The Gentiles, who were barren before, shall multiply in the Church of Christ from which God's mercy shall never depart.

GIVE ^mpraise, O thou barren, that bearest not. sing forth praise, and make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the Lord.

2 Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes.

3 For thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.

4 Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou

ⁿ Matt. xxvi. 63; Acts viii. 32.—^o 1 Pet. ii. 22; 1 John iii. 5.—^p Mark xv. 28; Luke xxii. 37.
^q Luke xxiii. 34.—^r Luke xxiii. 9; Gal. iv. 27.

VER. 6. *Astray*. We belong to his fold. Chap. xl. 11; John x. 11; Luke xv. 4.—*Laid*. Sept. "abandoned him to our sins," as to so many executioners (C.); "and he, because he had been abused, opened," &c. H.

VER. 8. *Judgment*, or by an unjust and cruel judgment. H.—Heb. "from prison and judgment." C.—Sept. "in humiliation, (H.) or humility, his judgment was taken away," or rescinded, by his glorious resurrection. S. Philip follows this version in explaining this passage to the eunuch. Acts viii. 33.—*Generation*, from his eternal Father, or from the Virgin, his incarnation, life, resurrection, or posterity in the Church. All these may be meant, and are inexplicable. C.

VER. 9. *Death*. Heb. "and he made his grave with the wicked men, and with the rich man, in his death." H.—Grave and death seem to be transposed; and we might better read, "He was taken up with wicked men in his death, and with a rich man was his sepulchre." See Jos. xxiv. 19. Kennicott.—Sept. "and I will give the wicked for his grave, and the rich men for his death." H.—Christ was buried where malefactors were generally, yet honourably, in the tomb of Joseph. W. Matt. xxvii. 57.

VER. 10. *Bruise*. Sept. "to cleanse him from the wound." H.—God was pleased that he should satisfy for our crimes.—*Hand*. Christ has died for all, and established a Church which shall not perish.

VER. 12. *Many*. Even to the ends of the earth. Psal. ii. 8.—*Strong*. Demons, Jews, &c. Heb. "with the strong" apostles.—*Wicked* thieves. Barabbas, &c.—*Transgressors*. His executioners. The gospel could not speak plainer. C.

CHAP. LIV. VER. 1. *Barren* Jews in captivity, or Church of the Gentiles, to which alone many of the expressions can be applied. C.

VER. 2. *Stakes*, to receive so great a family. All the Israelites did not return, and it does not appear that many embraced their religion as they have done ~~the~~ of Christ.

shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood.

5 For he that made thee shall rule over thee, *the Lord of hosts is his name: and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth.

6 For the Lord hath called thee as a woman forsaken and mourning in spirit, and as a wife cast off from her youth, said thy God.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a moment of indignation have I hid my face a little while from thee; but with everlasting kindness have I had mercy on thee, saith the Lord, thy Redeemer.

9 *This thing is to me as in the days of Noe, to whom I swore, that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee.

10 For the mountains shall be moved, and the hills shall tremble: but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said the Lord that hath mercy on thee.

11 O poor little one, tossed with tempest, without all comfort, behold, I will lay thy stones in order, and will lay thy foundations with sapphires.

12 And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones.

13 *All thy children shall be taught of the Lord: and great shall be the peace of thy children.

14 And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15 Behold, an inhabitant shall come, who was not with me; he that was a stranger to thee before, shall be joined to thee.

16 Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work; and I have created the killer to destroy.

17 No weapon that is formed against thee, shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord.

CHAP. LV.

God promises abundance of spiritual graces to the faithful, that shall believe in Christ out of all nations, and sincerely serve him.

* Luke xi. 32.—b Gen. ix. 15.—c John vi. 45.—d John vii. 37; Eccl. ii. 33;

VER. 5. *Thee.* Heb. "*Balic* (H.) shall be your Baalim," or husband, who was styled *Lord*. 1 Pet. iii. 6. Perhaps he may allude to the two wives, the synagogue and the Church, or to the idols, which should be adored no more.

VER. 9. *Earth.* Giving him the rainbow for a sign. My covenant with the Church is equally irrevocable: she is founded on a rock. Matt. xvi. 18. C.

VER. 11. *Sapphires.* Heb. "*antimony*," a mineral shining like silver. 4 Kings ix. 30.

VER. 12. *Bulwarks.* Heb. windows of crystal (Ezec. xxvii. 16. C.); Prot. "*of agate*." H.—All this is allegorical, like the redemption of the new Jerusalem. Apoc. xxi.

VER. 13. *Lord, Christ.* Jer. xxxi. 33; John vi. 45.

VER. 15. *To thee, in the inheritance.* This was verified in the Church.

VER. 16. *Destroy.* I can give peace or war. C.—Sept. "*but I have created thee not for utter destruction.*" H.

CHAP. LV. VER. 1. *Waters,* which in that country are very scarce.—*Milk.* Sept. "*fat*." C.—In the western Churches *wine* and *honey* were given to the new baptized. Chap. vii. 15. S. Jer.—Christ invites all to come to him. John iv. 14,

ALL "you that thirst, come to the waters: and you that have no money, make haste, buy, and eat: come ye, buy wine, and milk, without money, and without any price.

2 Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness.

3 Incline your ear, and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, *the faithful mercies of David.

4 Behold, I have given him for a witness to the people; for a leader and a master to the Gentiles.

5 Behold, thou shalt call a nation, which thou knewest not: and the nations that knew not thee, shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

6 Seek ye the Lord, while he may be found: call upon him, while he is near.

7 Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.

8 For my thoughts are not your thoughts: nor your ways my ways, saith the Lord.

9 For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

10 And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

11 So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I have sent it.

12 For you shall go out with joy, and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands.

13 Instead of the shrub shall come up the fig-tree, and instead of the nettle shall come up the myrtle-tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.

CHAP. LVI.

God invites all to keep his commandments: the Gentiles that keep them shall be the people of God: the Jewish pastors are reprov'd.

Apoc. xxii. 17; Jer. xv. 16; Ezech. iii. 3; Prov. ix. 5.—Acts xiii. 34.

and vii. 37. The establishment of the Church is described under the figure of the return from Babylon. C.

VER. 3. *David.* I will be equally faithful to you. Psal. lxxxviii. 29. Sept. "*the holy things of David faithful.*" Acts xiii. 34. The resurrection of Christ fully accomplished the promise made to David.

VER. 4. *Him.* David, who continually proclaimed the Divine mercies, (Psal. xvii. 1,) or rather Christ. C.

VER. 6. *Near.* He will shortly (C.) turn to the Gentiles. John xii. 35; Acts. xiii. 46. H.

VER. 8. *My ways.* I am not vindictive, but require a sincere conversion. C.

VER. 11. *Sent it.* I will assuredly bring you from Babylon; and the rain shall sooner return upwards than I will break my promise.

VER. 12. *Peace,* by strangers. Chap. xlix. 22.—*Hands,* for joy. C.

VER. 13. *Myrtle-tree.* Instead of the wicked, the just shall be seen. Chal.

CHAP. LVI. VER. 1. *Judgment,* the right resolution to do God's will, which justice executes. Chap. xxxii. W.—*My justice.* Sept. "*mercy.*"

THUS saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed.

2 Blessed is the man that doeth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil.

3 And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord will divide and separate me from his people. And let not the eunuch say: Behold, I am a dry tree.

4 For thus saith the Lord to the eunuchs: They that shall keep my sabbaths, and shall choose the things that please me, and shall hold fast my covenant:

5 I will give to them in my house, and within my walls, a place, and a name better than sons and daughters: I will give them an everlasting name, which shall never perish.

6 And to the children of the stranger that adhere to the Lord, to worship him, and to love his name, to be his servants: every one that keepeth the sabbath from profaning it, and that holdeth fast my covenant:

7 I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: ^bfor my house shall be called the house of prayer for all nations.

8 The Lord God, ^cwho gathereth the scattered of Israel, saith: I will still gather unto him his congregation.

9 All ye beasts of the field come to devour, all ye the beasts of the forest.

10 ^dHis watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams.

11 And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, ^eevery one after his own gain, from the first even to the last.

12 Come, let us take wine, and be filled with drunkenness: and it shall be as to-day, so also to-morrow, and much more.

^a Wisd. i. 1; Matt. xxiii. 23.—^b Jer. vii. 11; Matt. xxi. 13; Mark xi. 17; Luke xix. 46.

VER. 2. *Sabbath.* All the Jewish festivals, (C.) as well as those of the Christian Church, (H.) and the whole law. W.

VER. 3. *People.* The Jews would not admit all nations to their communion. Deut. xxxiii. 1. A little before Christ's coming they began to make more proselytes (Matt. xxiii. 15); and the sacred books being translated, came to the knowledge of the Gentiles, who were thus induced by degrees to embrace the true faith. H.

VER. 4. *Eunuchs.* It was ignominious to have no children, among the Jews, as the propagation of the true religion depended much on their numbers. But now, since the Church is gathered from all nations, virginity is preferable to marriage, and those who keep the *sabbath*, or all the commandments, and *choose* this state freely, will receive greater glory than the other *sons and daughters* of God.—The rewards of continency are great, *eximia*. S. Cyr. Alex. hic.—“In the eternal mansion they are preferred before children.” S. Greg. Past. iii. 29, &c. W.—But under the gospel they may enter heaven. Matt. xix., and 1 Cor. vii. 32, &c. Daniel (i. 3) and his companions were eunuchs, yet in high estimation; and virtuous eunuchs are commended. Wisd. iii. 13. C.—*Choose.* Observing the commandments and counsels, like religious men. M.—Those who *choose* to do more than is commanded will have a greater reward. W.

VER. 7. *Prayer.* So the temple is justly styled. H.—This shall be open to all nations. After the captivity the Jews condescended to let the Gentiles have a court, and they even suffered some princes to go into the court of the priests. 2 Mac. iii. 33.

VER. 9. *Beasts.* Here a fresh discourse begins to chap. lxi. The Chaldees and Romans are invited to punish God's people for their sins, committed before the captivity. Zac. xiv. 2. C.—The prophet foresees the negligence of some pastors, and denounces their rigorous chastisement. W.

VER. 10. *Watchmen.* Priests and prophets. C.—We know (H.) only Jere-

CHAP. LVII.

The infidelity of the Jews: their idolatry. Promises to humble penitents.

THE just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from before the face of evil.

2 Let peace come, let him rest in his bed that hath walked in his uprightness.

3 But draw near hither, you sons of the sorceress, the seed of the adulterer, and of the harlot.

4 Upon whom have you jested? upon whom have you opened your mouth wide, and put out your tongue? are not you wicked children, a false seed?

5 Who seek your comfort in idols under every green tree, sacrificing children in the torrents, under the high rocks?

6 In the parts of the torrent is thy portion, this is thy lot: and thou hast poured out libations to them, thou hast offered sacrifice. Shall I not be angry at these things?

7 Upon a high and lofty mountain thou hast laid thy bed, and hast gone up thither to offer victims.

8 And behind the door, and behind the post, thou hast set up thy remembrance: for thou hast discovered thyself near me, and hast received an adulterer: thou hast enlarged thy bed, and made a covenant with them: thou hast loved their bed with open hand.

9 And thou hast adorned thyself for the king, with ointment, and hast multiplied thy perfumes. Thou hast sent thy messengers far off, and was debased even to hell.

10 Thou hast been wearied in the multitude of thy ways: *yet* thou saidst not: I will rest: thou hast found life of thy hand, therefore thou hast not asked.

11 For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten me.

12 I will declare thy justice, and thy works shall not profit thee.

^e John xi. 52.—^d Ezec. iii. 17, and xxxiii. 2, and 6, 7.—^e Jer. vi. 13, and viii. 10.

mias who continued firm. Lam. ii. 14. In the days of Christ the corruption was not diminished. C.

VER. 11. *Last.* The scribes devour the houses of widows, making long prayers. Matt. xxiii. 14. *They are blind.* Matt. xv. 14. H.

CHAP. LVII. VER. 1. *The just.* Christ, (C.) Josias, (Grot.), or any whose cause is just, yet finds no protection from such corrupt magistrates. H.—*Evil*, by the wicked, or to prevent his fall. 4 Kings xii. 20. People little consider what a loss the world sustains, when those die who might have averted the Divine wrath. C.

VER. 2. *Bed.* The grave, which affords rest to the virtuous. Josias, &c. C.

VER. 3. *Sorceress.* Sept. “lawless” children. H.

VER. 4. *Tongue*, in contempt. Saints, and particularly Jesus Christ, have been exposed to ridicule.

VER. 5. *Comfort.* Heb. “heat,” abandoning yourselves to shameful excesses. —*Torrents*, to avoid being seen. Such sacrifices would have been incredible, if the Scriptures and all history did not prove their existence. Deut. xii. 31; Wisd. xii. 3, and 4 Kings xxiii. 10.

VER. 6. *Them.* The stones of the torrent, which were often the objects of adoration. Lev. xxvi. 1; Gen. xxviii. 18.

VER. 8. *Remembrance.* Domestic gods. S. Jer. The *Lares* or *Penates* were usually placed in the court or porch.—*Near me.* Idols were placed in the very temple. Jer. xxxv. 15, and 4 Kings xxi. 4; Ezec. viii. 3, and xvi. 17. C.—*Hand.* Prot. “where thou sawest it.” Thou didst even invite thy lovers by presents. Ezec. xvi. 32. H.

VER. 9. *King.* Moloc, or (C.) any foreign king, of whose alliances God did not approve. Theod.—To please them the true religion was adulterated.

VER. 10. *Rest.* They were obstinate before the coming of Nabuchodonosor and of the Romans.—*Asked.* Confiding in their own strength.

VER. 11. *Afraid*, since thou hast despised me, my laws and offers.

13 When thou shalt cry, let thy companies deliver thee, but the wind shall carry them all off, a breeze shall take them away: but he that putteth his trust in me, shall inherit the land, and shall possess my holy mount.

14 And I will say: "Make a way: give free passage, turn out of the path, take away the stumblingblocks out of the way of my people."

15 For thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite.

16 For I will not contend for ever, neither will I be angry unto the end: because the Spirit shall go forth from my face, and breathings I will make.

17 For the iniquity of his covetousness I was angry, and I struck him: I hid my face from thee, and was angry: and he went away wandering in his own heart.

18 I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

19 I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, said the Lord, and I healed him.

20 But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire.

21 "There is no peace to the wicked," saith the Lord God.

CHAP. LVIII.

God rejects the hypocritical fasts of the Jews: recommends works of mercy, and sincere godliness.

CRY, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins.

2 For they seek me from day to day, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God.

3 Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not taken notice? Behold, in the day of your fast, your own will is found, and you exact of all your debtors.

4 Behold, you fast for debates and strife, and strike with the fist wickedly. Do not fast as *you have done* until this day, to make your cry to be heard on high.

5 "Is this such a fast as I have chosen: for a man to

^a Infra, lxii. 10.—^b Supra, xlviii. 22.—^c Zac. vii. 5.

VER. 12. *Justice.* He speaks ironically. C.—Self-righteousness is vicious. H.
VER. 13. *Companies,* or princes, in whom thou hast confided. Assyria and Egypt cannot save themselves. C.

VER. 14. *And I.* Seeing there is no aid in man, God will save his people for his own goodness' sake. H.

VER. 16. *End.* I will not always threaten or be angry. Gen. vi. 3. C.—*Spirit.* Holy Ghost. S. Iræn. v. 12. S. Aug.

VER. 19. *Lips.* Whatever they could ask, so that they might sing canticles. All shall be content. He alludes to the liberation of the captives, which was *near*, and to the redemption of mankind *far off*. C.

VER. 20. *Dirt.* Lit. "treading," *conculcationem*. H.—The works of the wicked are fruitless. They have no content. C.

CHAP. LVIII. VER. 1. *Sins.* During the captivity. Ver. 11. S. Thomas.
VER. 2. *Approach,* and contend with God, scrutinizing his conduct, (Prov. xv. 27,) and doing good for the sake of applause and self-interest.

VER. 3. *Will.* This alone suggested their fasts, and they did not show compassion. Ezec. vii. 2. C.—*Debtors,* who are not able to pay. S. Jer. Dent. xxiv. 12.

VER. 4. *Strife.* The usual works were interrupted. The Church formerly forbade lawsuits on fast-days.—*Fist.* Matt. xviii. 28.—*Wickedly.* Sept. "the humble."

afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

6 Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken, go free, and break asunder every burden.

7 "Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh."

8 Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up.

9 Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not.

10 When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day.

11 And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of waters, whose waters shall not fail.

12 "And the places that have been desolate for ages, shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest."

13 If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word:

14 Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob, thy father. For the mouth of the Lord hath spoken it.

CHAP. LIX.

The dreadful evil of sin is displayed, as the great obstacle to all good from God. yet he will send a Redeemer, and make an everlasting covenant with his Church.

BEHOLD, "the hand of the Lord is not shortened, that it cannot save, neither is his ear heavy that it cannot hear."

^d Ezec. xviii. 7 and 16; Matt. xxv. 35.—^e Infra, lxi. 4.—^f Num. i. 23; Supra, i. 2.

VER. 5. *Circle.* They affected extreme debility. Matt. vi. 16. C.—*Ashes* These external marks of penance are not condemned, but the want of corresponding sentiments. H.

VER. 7. *Deal.* Lit. "break." H.—Thin cakes are still used in the East.—*Flesh,* or relation. Gen. xxxvii. 27.

VER. 8. *Light.* Prosperity, (C.) or Saviour. H.—Matt. iv. 2, and John i. 8. C.—*Health.* Aquila, "the scar of thy wound shall soon be covered." S. Jer.—*Up.* He shall close the rear, like the angel in the cloud. Exod. xiii. 21, and xi. 19. He will grant thee rest from bondage in the grave and in heaven. C.

VER. 9. *Finger,* contemptuously, or threatening. S. Jer.
VER. 11. *Fail.* Sept. Alex. adds, "and thy bones as a flower shall spring and grow fat, and shall inherit ages of ages." S. Jerom says this is not in the best copies. H.

VER. 13. *Sabbath,* doing no work, or refraining from the violation of festivals.—*Delightful.* We must not think the sabbath of the Lord a loss (Amos viii. 5): but rejoice in praising him. Psal. xlv. 11. C.—*A word,* or to apply to God's word. Grot.—Pious reading on holidays is the duty of all who have an opportunity. H.

VER. 14. *Earth.* Judea. C.—Sept. "upon the good things of the land." ¶

2 But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear.

3 *For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity.

4 There is none that calleth upon justice, neither is there any one that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth iniquity.

5 They have broken the eggs of asps, ^band have woven the webs of spiders: he that shall eat of their eggs, shall die: and that which is brought out, shall be hatched into a basilisk.

6 Their webs shall not be for clothing, neither shall they cover themselves with their works: their works are unprofitable works, and the work of iniquity is in their hands.

7 *Their feet run to evil, and make haste to shed innocent blood: their thoughts are unprofitable thoughts: wasting and destruction are in their ways.

8 They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them: every one that treadeth in them, knoweth no peace.

9 Therefore is judgment far from us, and justice shall not overtake us. We looked for light, and behold darkness: brightness, and we have walked in the dark.

10 We have groped for the wall, and like the blind we have groped as if we had no eyes: we have stumbled at noon day, as in darkness, *we are* in dark places, as dead men.

11 We shall roar all of us like bears, and shall lament as mournful doves. We have looked for judgment, and there is none: for salvation, and it is far from us.

12 For our iniquities are multiplied before thee, and our sins have testified against us: for our wicked doings are with us, and we have known our iniquities.

13 In sinning and lying against the Lord: and we have turned away so that we went not after our God, but spoke calumny and transgression: we have conceived, and uttered from the heart, words of falsehood.

14 And judgment is turned away backward, and justice hath stood far off: because truth had fallen down in the street, and equity could not come in.

15 And truth hath been forgotten: and he that de-

parted from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment.

16 And he saw that there is not a man: and he stood astonished, because there is none to oppose himself: and his own arm brought salvation to him, and his own justice supported him.

17 *He put on justice as a breastplate, and a helmet of salvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak.

18 As unto revenge, as it were to repay wrath to his adversaries, and a reward to his enemies: he will repay the like to the islands.

19 And they from the west, shall fear the name of the Lord: and they from the rising of the sun, his glory: when he shall come as a violent stream, which the Spirit of the Lord driveth on:

20 *And there shall come a Redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord.

21 This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth, and for ever.

CHAP. LX.

The light of true faith shall shine forth in the Church of Christ, and shall be spread through all nations, and continue for all ages.

ARISE, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4 *Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

5 Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

6 The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense: and showing forth praise to the Lord.

7 All the flocks of Cedar shall be gathered together

^a Supra, i. 15.—^b Job viii. 4.—^c Prov. i. 16; Rom. iii. 15.

^d Eph. vi. 17; 1 Thess. v. 8.—^e Rom. xi. 26.—^f Supra, xlix. 18.

CHAP. LIX. VER. 4. *Justice.* They arraign unjustly. None call upon the just God, but trust in idols.—*Iniquity.* They kill themselves, while they strive to injure others. Psal. vii. 15; Mic. ii. 1.

VER. 9. *Therefore.* The wicked Jews nevertheless confess that their sins prove their destruction.

VER. 11. *Judgment,* that God would avenge us, (ver. 9,) and regard our fasts. Chap. lviii. 3.

VER. 16. *Himself,* to arrest his arm, stretched out to chastise his son; or to second him. There is nothing in man to stop God's vengeance. He therefore pardons out of his own goodness. Chap. lix. 2, and lxiii. 4. C.

VER. 20. *To Sion.* Sept. "from Sion, and will turn away iniquity from Jacob. (21) And this," &c. H.—S. Paul hence proves that the Jews will at last be converted. Rom. xi. 26. C.

VER. 21. *Covenant.* Note here a clear promise of perpetual orthodoxy to the Church of Christ. Ch.—None will apply this to the synagogue, which is visibly in the dark, and abandoned. C.

CHAP. LX. VER. 1. *O Jerusalem,* is not in Heb. or S. Jer., but in the Sept.

Some few things may refer to the terrestrial Jerusalem, though the prophet speaks chiefly of the celestial and of the Church.—*Lord,* very great. Christ came to save us. C.

VER. 2. *People.* Babylon shall suffer, while thou art relieved. C.

VER. 3. *Rising.* The three wise men were the first.

VER. 4. *Rise up.* S. Jer. "suck," as the Heb. may imply. C.—Sept. "shall be carried on the shoulders." H.

VER. 5. *Wonder.* Heb. and Sept. in S. Jerom, "fear." This sensation is often mixed with joy. Matt. xxviii. 8.—*Thee.* No such nations joined the Jews, as they did the Church.

VER. 6. *Ephraim.* Abraham's grandson, who dwelt near his father, Madian, in Arabia, which was famous for camels. C.—*Saba.* The Arabians embraced the gospel, but never brought their treasures to Jerusalem. C.—The three kings came on swift beasts to adore Christ, and fulfilled his prophecy. Matt. ii. W.

VER. 7. *Cedar and Nabaioth* sprung from Ismael, and dwelt in desert Arabia, under tents, feeding flocks. S. Jer. Ezech. xxvii. 21.—They also were converted to Christ.

unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my acceptable altar, and I will glorify the house of my majesty.

8 Who are these, that fly as clouds, and as doves to their windows?

9 For the islands wait for me, and the ships of the sea in the beginning: that I may bring thy sons from afar: their silver, and their gold with them, to the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the children of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.

11 ^aAnd thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought.

12 For the nation and the kingdom that will not serve thee, shall perish: and the Gentiles shall be wasted with desolation.

13 The glory of Libanus shall come to thee, the fir-tree, and the box-tree, and the pine-tree together, to beautify the place of my sanctuary: and I will glorify the place of my feet.

14 And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel.

15 Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation.

16 And thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings: and thou shalt know that I am the Lord, thy Saviour, and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver: and for wood, brass, and for stones, iron: and I will make thy visitation peace, and thy overseers justice.

18 Iniquity shall no more be heard in thy land, wasting or destruction in thy borders, and salvation shall possess thy walls, and praise thy gates.

^a Apoc. xxi. 25.—^b Apoc. xxi. 23, and xxii. 5.

19 ^bThou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee; but the Lord shall be unto thee for an everlasting light, and thy God for thy glory.

20 Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended.

21 And thy people *shall be* all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify *me*.

22 The least shall become a thousand, and a little one a most strong nation: I, the Lord, will suddenly do this thing in its time.

CHAP. LXI.

The office of Christ, the mission of the apostles: the happiness of their converts.

THE^c Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God: ^dto comfort all that mourn:

3 To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify *him*.

4 ^eAnd they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation.

5 And strangers shall stand and shall feed your flocks, and the sons of strangers shall be your husbandmen, and the dressers of your vines.

6 But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: ye shall eat the riches of the Gentiles, and you shall pride yourselves in their glory.

7 For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them.

^c Luke iv. 8.—^d Matt. v. 5.—^e Supra, lviii. 12.

VER. 9. *Afar.* All nations shall receive the gospel. Many made presents to the temple, after the return of the Jews. C.

VER. 10. *To thee.* The Persian monarchs (C.) were mostly favourable to the Jews. H.

VER. 12. *Desolation.* Though the Machabees conquered several nations, this can only be verified in the Church of Christ, to which God has subjected all; so that out of his faith none can be saved. Heb. ii. 8.

VER. 13. *Glory;* cedar, which was chiefly used in building the temple. 1 Esd. iii. 7. C.—This must be explained of the saints, who founded the Church, &c. S. Jer.

VER. 14. *Feet.* Prot. "shall bow themselves down at the soles of thy feet." This posture is not then essentially idolatrous. H.

VER. 16. *Kings.* Thou shalt be treated like royal babes. Chap. xlix. 23. C.—Sept. "and thou shalt eat the riches of kings." H.

VER. 17. *Visitation.* Sept. "give thy chiefs in peace, and thy bishops in justice." S. Clement (ad Cor.) reads, "I will appoint their bishops in justice, and their deacons in faith." C.—The Scripture thus specifies the name and duties of the pastors of the Church. S. Jer.

VER. 19. *Thou shalt, &c.* In this latter part of the chapter, the prophet passes from the illustrious promises made to the Church militant on earth to the glory of the Church triumphant in heaven. Ch.—*Glory.* S. John seems to have copied this. Apoc. xviii., &c.

VER. 22. *The least* of the apostles shall bring many converts, (C.) or shall be spiritual (H.) governor of a great city, (Mic. v. 2,) in the Church militant. C.

CHAP. LXI. VER. 1. *Lord.* Heb. adds, "God." Adonai seems to have been inserted to prevent the pronunciation of Jehovah, (Kennicott,) which alone occurs in the Sept., Arab., and in S. Luke, iv. 18. H.—Thus Elohim may have been substituted for Jehovah, Gen. xxii. 8, as ver. 14, "Abraham called the name of that place *Jehovah-jireh*, because he had said that day on the mount: Jehovah will provide" a victim, even Jesus Christ, in the same place. *Perhaps* no part of the Bible is "so absurdly translated" as this, (Ken.) by Protestants. H.—S. Luke follows the Sept. in his quotation, only instead of *to preach a, &c.*, he has an explanation, *to set at liberty them that are bruised.* Isaias may here speak of himself, (Chal.) yet only as the figure of Christ. The Jews admit that the Messiah is meant.

VER. 2. *Year of Jubilee,* (Jer. xxv. 11,) when the Jews should be delivered, as a figure of Christ's redemption.

VER. 4. *Ruins,* as the Jews did. Chap. lviii. 12.

VER. 5. *Vines.* Bishops were soon chosen from among the Gentiles.

VER. 6. *Priests.* They were greatly honoured, (Exod. xix. 6,) so that the sons of David had the appellation. The Jews had still to labour as before. Christians become heirs to these promises, and are styled a royal priesthood. 1 Pet. ii. 9; Apoc. i. 6.

VER. 7. *Part: God, or the land.* Converts shall bless God for having with-

8 For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with them.

9 And they shall know their seed among the Gentiles, and their offspring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

CHAP. LXII.

The prophet will not cease from preaching Christ: to whom all nations shall be converted: and whose Church shall continue for ever.

FOR Sion's sake, I will not hold my peace, and for the sake of Jerusalem, I will not rest, till her just one come forth as brightness, and her Saviour be lighted as a lamp.

2 And the Gentiles shall see thy just one, and all kings thy glorious one: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt no more be called forsaken: and thy land shall no more be called desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited.

5 For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee.

6 Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night; they shall never hold their peace. You that are mindful of the Lord, hold not your peace.

7 And give him no silence till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength: Surely, I will no more give thy corn

^a Supra, lvii. 14.—^b Zac. ix. 9; Matt. xxi. 5.

drawn them from the crowd of infidels, and they will rejoice in suffering for his sake, (C.) preferring their lot before that of unbelievers. W.

VER. 8. *Holocaust.* The pagans saw that such things were improper victims. Eus. Præp. iv. 14.—Sept. "hate unjust plunder." H.—Therefore will I subject the strangers to you. Ver. 5.—*Truth.* I will grant a sure reward.

VER. 10. *Jewels.* Apoc. xxi. 2. Jerusalem, or rather the Church, praises God.

VER. 11. *Nations,* whose conversion is implicitly foretold. All behold the justice with which God has treated both his people and their oppressors. C.

CHAP. LXII. VER. 1. *Rest,* as long as God grants me life, or till I behold the Saviour; or Cyrus, the figure of Christ. C.—True preachers will not be silent on account of any threats, but will labour for the Church. 2 Tim. ii. W.

VER. 4. *Forsaken.* Yet the synagogue was again rejected, at the death of Christ. The promises naturally relate to his Church. C.

VER. 5. *Dwell.* Heb. "marry." They shall be attached to their country.—*Thee.* He shall love thee as a bridegroom does one whom he has lately married. Christ never abandons his virgin spouse. C.—Isaias speaks of some state of the Jews which has not yet taken place. Houbigant.

VER. 6. *Watchmen;* priests and prophets, (Matt. ii. 1; Psal. cxxxiii. 2. C.) or angels. S. Jer. S. Bern.—*Mindful,* whose duty it is to remind him of his

to be meat for thy enemies: and the sons of the strangers shall not drink thy wine, for which thou hast laboured.

9 For they that gather it, shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts.

10 Go through, go through the gates, "prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

11 ^bBehold, the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold, thy Saviour cometh: behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.

CHAP. LXIII.

Christ's victory over his enemies: his mercies to his people: their complaint.

WHO is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save.

2 ^cWhy then is thy apparel red, and thy garments like theirs that tread in the winepress?

3 I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel.

4 ^dFor the day of vengeance is in my heart, the year of my redemption is come.

5 I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

6 And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth.

7 I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies.

8 And he saith: Surely, they are my people, children that will not deny: so he became their Saviour.

9 In all their affliction he was not troubled, and the

^e Apoc. xix. 13.—^d Supra, xxxiv. 8.

promises, and to recite the Church office. C.—Heb. *molcirim*, monitors. 2 Kings viii. 16. H.—In these faithful watchmen the Church is always visible. W.

VER. 8. *Hand;* inviolably. Deut. xxxii. 40. The Persians deemed this oath most sacred. C.—Darius, just expiring, said to Polycrates, "By thee I give this right hand to Alexander," (Plut.,) that he may revenge my death.

VER. 10. *People,* that they may return to Judea, and be converted to Christ. C.

VER. 11. *Work,* the redemption of mankind. H.

CHAP. LXIII. VER. 1. *Edom.* Edom and Bosra (a strong city of Edom) are here taken in a mystical sense for the enemies of Christ and his Church. Ch.—The first six verses are applied to our Saviour's ascension, which excites the admiration of angels. Psal. xxiii. 7. Judas, the Machabee, the glorious figure of Christ, is introduced speaking in this and the following chapter. He conquered Idumea, (1 Mac. v. 3, and 2 Mac. x. 10,) and fought to save the people. 1 Mac. ix. 21. C.

VER. 3. *Press.* Christ suffered, (S. Cyr.,) and punished his enemies. Apoc. xiv. 19. Judas received God's sword from Jeremias, (2 Mac. xv. 15,) and liberated his people.

VER. 5. *Me.* I depended on the goodness of my cause, and on God's aid. Chap. lix. 15. C.

VER. 8. *Deny,* or prove degenerate. C.—God approves the conduct of the Machabees. H.

angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them and lifted them up all the days of old.

10 But they provoked to wrath, and afflicted the spirit of his holy One: and he was turned to be their enemy, and he fought against them.

11 And he remembered the days of old of Moses, and of his people: "Where is he that brought them up out of the sea, with the shepherds of his flock? where is he that put in the midst of them the spirit of his holy One?"

12 He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting name

13 He that led them out through the deep, as a horse in the wilderness that stumbleth not.

14 As a beast that goeth down in the field, the Spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

15 "Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies: they have held back themselves from me.

16 For thou art our Father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our Father, our Redeemer, from everlasting is thy name.

17 Why hast thou made us to err, O Lord, from thy ways: why hast thou hardened our heart, that we should not fear thee? return, for the sake of thy servants, the tribes of thy inheritance.

18 They have possessed thy holy people as nothing: our enemies have trodden down thy sanctuary.

19 We are become as in the beginning, when thou didst not rule over us, and when we were not called by thy name.

CHAP. LXIV.

The prophet prays for the release of his people: and for the remission of their sins.

O THAT thou wouldst rend the heavens, and wouldst come down: the mountains would melt away at thy presence.

2 They would melt as at the burning of fire, the waters

* Exod. xiv. 29.—b Deut. xxvi. 15; Bar. ii. 16.

VER. 9. *Presence*, in high authority. Exod. xxxiii. 20. C.—The angel guardian of the Church. Particular guardians also see God's face. Matt. xviii. W.

VER. 10. *One*; Moses. Num. xiv. 29, and xx. 3, 12.

VER. 11. *Flock*. Psal. lxxvi. 21.—*One*. Moses inspired by God. C.

VER. 15. *Back*. This is spoken by the prophet in the person of the Jews, at the time when for their sins they were given up to their enemies. Ch.—Judas uses the same language at Maspha. 1 Mac. iii. 50. C.

VER. 16. *Abraham, &c.* That is, Abraham will not now acknowledge us for his children, by reason of our degeneracy; but thou, O Lord, art our true Father and our Redeemer, and no other can be called our parent in comparison with thee. Ch.—Abraham is not able to save us. C.—The patriarchs may justly disregard us as degenerate children; yet we hope in God's mercies. Thus S. Jerom, &c. explain the passage, which does not favour the errors of Vigilantius and of Luther, who maintain that the saints departed do not know what passes in this world.

VER. 17. *Hardened, &c.* The meaning is, that God, in punishment of their great and manifold crimes, and their long abuse of his mercy and grace, had withdrawn his graces from them, and so given them up to error and hardness of heart. Ch.—They had abused his patience, to sin the more. Theod.—The Jews are accustomed to attribute all to God, though they agree with us in reality. God might prevent any sin. C.—But he chooses to leave man to the free exercise of his liberty. He hardens (H.) "not by infusing malice, but by not showing mercy; and those to whom he shows it not, are undeserving." S. Aug. ep. ad Sixt. cxciv. 14. W.

CHAP. LXIV. VER. 1. *Presence*, as at Sinai. Exod. xix. 16; Judg. v. 4. Judas continues to pray. C.—The faithful sigh for Christ's coming. H.

would burn with fire, that thy name might be made known to thy enemies: that the nations might tremble at thy presence.

3 When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away.

4 From the beginning of the world they have not heard, nor perceived with the ears: "the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee.

5 Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold, thou art angry, and we have sinned: in them we have been always, and we shall be saved.

6 And we are all become as one unclean, and all our justices as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

7 There is none that calleth upon thy name: that riseth up, and taketh hold of thee: thou hast hid thy face from us, and hast crushed us in the hand of our iniquity.

8 And now, O Lord, thou art our Father, and we are clay: and thou art our Maker, and we all are the works of thy hands.

9 "Be not very angry, O Lord, and remember no longer our iniquity: behold, see we are all thy people.

10 The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate.

11 The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

12 Wilt thou refrain thyself, O Lord, upon these things, wilt thou hold thy peace, and afflict us vehemently?

CHAP. LXV.

The Gentiles shall seek and find Christ, but the Jews will persecute him, and be rejected, only a remnant shall be reserved. The Church shall multiply, and abound with graces.

THEY "have sought me that before asked not for me, they have found me that sought me not. I said: Behold me, behold me, to a nation that did not call upon my name.

* 1 Cor. ii. 9.—d Psal. lxxviii. 8.—e Rom. x. 20.

VER. 2. *They*. Sept. "As wax melts before the fire, so also fire will burn the adversaries, and thy," &c. H.—*Burn*. Sparks of fire seemed to proceed from it.

VER. 4. *Thee*. Never was deliverance more unexpected or miraculous. S. Paul quotes this passage, to show the wisdom manifested in the incarnation. 1 Cor. ii. 9. It is commonly applied to the glory of heaven.

VER. 5. *Thee*. The little band of Judas was sincerely attached to the Lord. 2 Mac. i. 3.—*Sinned*. This excited thy anger. Yet thou wilt show mercy. Sin is often put for punishment. C.

VER. 6. *Unclean*: leper. Grot. Lev. xiii. 45.—*Justices*. That is, the works by which we pretended to make ourselves just. This is spoken particularly of the sacrifices, sacraments, and ceremonies of the Jews, after the death of Christ, and the promulgation of the new law. Ch.—The justice which is under the law is stated uncleanliness, when compared with evangelical purity. Phil. iii. 8.—The good works which are done by grace, and not by man alone, cannot be said to be of this description. They constitute the internal glory of man, and God will one day crown these his gifts. Of ourselves indeed we can do nothing, and the works of the Mosaic law will not avail, as S. Paul inculcates: but those works point out the saint, which are performed by charity with faith in Christ. This justice is not imputed only, but real; and shows where true faith exists, according to S. James. Thus the apostles explain each other. H.

VER. 10. *Desolate*, under Antiochus Epiphanes. 1 Mac. i. 31, and iv. 58. C. CHAP. LXV. VER. 1. *Me*. God answers the preceding prayer, and announces the rejection of the synagogue, alluding to the armies which prevailed in

2 I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good, after their own thoughts.

3 A people that continually provoke me to anger before my face: that immolate in gardens, and sacrifice upon bricks.

4 That dwell in sepulchres, and sleep in the temple of idols: that eat swine's flesh, and profane broth is in their vessels.

5 That say: Depart from me, come not near me, because thou art unclean: these shall be smoke in my anger, a fire burning all the day.

6 Behold it is written before me: I will not be silent, but I will render and repay into their bosom.

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, who have sacrificed upon the mountains, and have reproached me upon the hills; and I will measure back their first work in their bosom.

8 Thus saith the Lord: As if a grain be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for the sake of my servants, that I may not destroy the whole.

9 And I will bring forth a seed out of Jacob, and out of Juda a possessor of my mountains: and my elect shall inherit it, and my servants shall dwell there.

10 And the plains shall be turned to folds of flocks, and the valley of Achor into a place for the herds to lie down in, for my people that have sought me.

11 And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table for fortune, and offer libations upon it.

12 I will number you in the sword, and you shall all fall by slaughter: ^abecause I called, and you did not answer: I spoke, and you did not hear: and you did evil in my eyes, and you have chosen the things that displease me.

13 Therefore, thus saith the Lord God: Behold my servants shall eat, and you shall be hungry: behold my servants shall drink, and you shall be thirsty.

14 Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit.

^a Prov. i. 24; Infra, lxvi.; Jer. vii.—^b Infra, lxvi. 22; Apoc. xxi. 1.

the days of the Machabees.—*Not.* S. Paul explains this of the conversion of the Gentiles. Rom. x. 20. C.—It cannot regard the Jews, who are spoken of in the next verse. W.

VER. 5. *Unclean.* Thus acted the hypocritical Pharisees.—*Smoke.* A just punishment of those who had sought the smoke of human applause.

VER. 6. *Bosom:* good measure. Luke vi. 38. Rewards and punishments will be eternal.

VER. 7. *Hills.* Some offered sacrifices to God, others to idols; both unlawfully. C.

VER. 8. *Whole.* The good grain is preserved amid the general corruption. H.—A few of the Jews were chosen to believe in Christ.

VER. 9. *Mountains of Judea,* (Deut. iii. 25,) which the captives shall recover, as a figure of those who shall embrace the Christian faith.

VER. 10. *Plains.* Heb. *Saron*, in the land of Basan.—*Achor*, near Jericho, called after Achan, (C.) who perhaps was more correctly styled Achor. Jos. vii. 26; Osee ii. 15. H.

VER. 12. *Chosen.* Free-will is clearly expressed, as rewards are, ver. 13. W.

VER. 13. *Servants;* Christians, (C.) particularly the elect. H.

VER. 15. *Execration.* They can wish to be preserved from nothing worse.—

Name. The faithful shall be no longer called Jews. C.

VER. 16. *Amen*, or "of truth." False gods shall be neglected. They shall not swear by them, as formerly. Soph. i. 5.

15 And you shall leave your name for an execration to my elect: and the Lord God shall slay thee, and call his servants by another name.

16 In which he that is blessed upon the earth, shall be blessed in God, amen: and he that sweareth in the earth, shall swear by God, amen: because the former distresses are forgotten, and because they are hid from my eyes.

17 ^bFor behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.

18 But you shall be glad, and rejoice for ever in these things, which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy.

19 And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying.

20 There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old, shall be accursed.

21 And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruits of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance.

23 My elect shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them.

24 ^cAnd it shall come to pass, that before they call, I will hear: as they are yet speaking, I will hear.

25 ^dThe wolf and the lamb shall feed together, the lion and the ox shall eat straw: and dust shall be the serpent's food: they shall not hurt, nor kill in all my holy mountain, saith the Lord.

CHAP. LXVI.

More of the reprobation of the Jews, and of the call of the Gentiles.

THUS ^esaith the Lord: Heaven is my throne, and the earth my footstool: what is this house that you will build to me? and what is this place of my rest?

2 My hand made all these things, and all these things were made, saith the Lord. But to whom shall I have

^c Psal. xxxi. 5.—^d Supra, xxxi. 6.—^e Acts vii. 49, and xvii. 24.

VER. 17. *New earth*, in eternity, (Clarius,) or here indeed, (2 Pet. iii. 3, &c. Houbigant,) having purified the former by the general conflagration. S. Jer. S. Aug., &c. At the return of the captives, the country flourished again under the Machabees (ver. 18. Grot.); or rather the gospel changes the face of the earth. Chap. lxvi. 22. C. Forerius.

VER. 20. *Fill up.* To die soon was deemed a misfortune. Psal. liv. 24; Exod. xx. 12. Virtue is the measure of the Christian's life, and God will reward those who labour even late. Matt. xx. 13.

VER. 22. *A tree.* Sept. "of the tree of life." Jer. xviii. 8. C.—*Continuance.* Heb. "My elect shall long enjoy the works," &c. H.—They shall not build for others to enjoy.

VER. 23. *In.* Heb. "for trouble." Chal. "death." Sept. "malediction." The children shall not be cut off; and baptism shall secure their salvation.

VER. 25. *Straw.* People of the most perverse tempers shall become mild by the influence of the gospel, and shall dwell together in perfect concord. C.—*Food*, according to the sentence. Gen. iii. 14. M.

CHAP. LXVI. VER. 1. *House.* This is a prophecy that the temple should be cast off. Ch.—Isaias alludes to the return of the captives, as to a figure of the Church. They had flattered themselves with the idea of building a magnificent temple. God regards it not, as long as they follow their own wills and cherish pride. C.

respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?

3 He that sacrificeth an ox, is as if he slew a man: he that killeth a sheep in sacrifice, as if he should brain a dog: he that offereth an oblation, as if he should offer swine's blood: he that remembereth incense, as if he should bless an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.

4 Wherefore I also will choose their mockeries: and will bring upon them the things they feared: ^abecause I called, and there was none that would answer: I have spoken, and they heard not: and they have done evil in my eyes, and have chosen the things that displease me.

5 Hear the word of the Lord, you that tremble at his word: Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded.

6 A voice of the people from the city, a voice from the temple, the voice of the Lord, that rendereth recompense to his enemies.

7 Before she was in labour, she brought forth, before her time came to be delivered she brought forth a man-child.

8 Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children?

9 Shall not I, that make others to bring forth children, myself bring forth, saith the Lord? shall I, that give generation to others, be barren, saith the Lord, thy God?

10 Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her.

11 That you may suck, and be filled with the breasts of her consolations: that you may milk out, and flow with delights from the abundance of her glory.

12 For thus saith the Lord: Behold, I will bring upon her, as it were, a river of peace, and as an overflowing torrent, the glory of the Gentiles, which you shall suck: you shall be carried at the breasts, and upon the knees they shall caress you.

^a Prov. i. 24; Supra, lxxv. 12; Jer. vii. 13.

VER. 3. *He.* Sept. "the wicked who." H.—*Ox.* This is a prophecy, that the sacrifices which were offered in the old law, should be abolished in the new; and that the offering of them should be a crime. Ch.—*Brain,* or slay. H.—*Incense.* To offer it in the way of a sacrifice (Ch.); or to remind God of his people. —*Ways,* to please themselves, and to bind me. But I will not have a divided heart. Chap. i. 11, and lviii. 3. C.

VER. 5. *Brethren,* the Idumeans, &c., or the Jews, who would not believe in Christ.

VER. 6. *Lord,* who is about to quit the temple, and to abandon the Jews to their internal dissensions, and to the arms of the Romans. Many prodigies announced this judgment. C.

VER. 7. *Before,* &c. This relates to the conversion of the Gentiles, who were born as it were all on a sudden to the Church of God. Ch.—Sion furnished the first preachers of the gospel. H.

VER. 10. *For her.* Ye shall be comforted, (H.) when the captives return, and the gospel is propagated.

VER. 12. *You.* S. Paul fed the weak with milk. 1 Cor. iii. 2; Heb. v. 12, and 1 Pet. ii. 2.

VER. 14. *Herb,* in baptism and the resurrection.—*Enemies,* the Chaldees, infidel Jews, and all the reprobate. Ver. 15. How many miracles were wrought by Christian preachers!

VER. 16. *Many.* Few are chosen. H.—All the wicked shall perish eternally. M.

VER. 17. *Within the court,* or gardens, where they purified themselves, foolishly supposing that this would remove their crimes, as the pagans did. S. Jer. Tert. Bapt. 5.—*Mouse,* or "field rat," (Bochart,) all declared unclean (Lev. xi.

13 As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.

14 You shall see, and your heart shall rejoice, ^band your bones shall flourish like an herb; and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies.

15 For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire.

16 For the Lord shall judge by fire, and by his sword unto all flesh, and the slain of the Lord shall be many.

17 They that were sanctified, and thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse: they shall be consumed together, saith the Lord.

18 But I *know* their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come and shall see my glory.

19 And I will set a sign among them, and I will send of them, that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles:

20 And they shall bring all your brethren out of all nations, for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain, Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord.

21 And I will take of them to be priests, and Levites saith the Lord.

22 ^cFor as the new heavens, and the new earth, which I make to stand before me, saith the Lord: so shall your seed stand, and your name.

23 And there shall be month after month, and sabbath after sabbath: *and* all flesh shall come to adore before my face, saith the Lord.

24 And they shall go out, and see the carcasses of the men that have transgressed against me: ^dtheir worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.

^b Eze. xxxvii.—^c Apoc. xxi. 1.—^d Mark ix. 45.

7, 29. C.); or, "the dor-mouse," (S. Jer.), which was looked upon as a delicacy by the Romans. Varro, iii. 15. Pliny, xxxvi. 1.

VER. 19. *Sign;* the cross, which Christ left to enlighten us, (Eze. ix. S. Jer. W.) or the gospel, with the power of working miracles. Some Jews shall be saved, and shall preach to others, as God's servants.—*Sea.* Heb. "Tharsis, to Phul in Thebais, Lud, (Ethiopians. Bochart,) who were expert archers." Sept. "Mosoch." —*Italy.* Heb. "Thubal;" denoting Italy, Spain, Iberia, &c.—*Greece.* Heb. "Javan;" who peopled Ionia and the Archipelago.—*Islands,* near Asia, (C.) and all distant places. Parkhurst, p. 4. H.—Men of all nations shall be converted, and brought by angels to the Church. S. Jer. W.

VER. 20. *Brethren,* as the converts may justly be styled. C.—*Offering;* the first-fruits, brought by all with great solemnity. Deut. xxvi. 4, and 2 Thess. i. 12. C.

VER. 21. *Of them,* Gentiles (ver. 19); some of whom alone will be properly priests, though all enjoy the title in a figurative sense. 1 Pet. ii. 9. The Jews strive in vain to elude this text. C.

VER. 22. *Name.* The faith and morals of Christianity shall subsist for ever like the gospel, which is termed *the new heavens.* Chap. lxxv. 17; Matt. xvi. 18.

VER. 23. *Sabbath.* Grotius explains this of the Gentiles, who should come to Jerusalem. But this was never realized before the propagation of the gospel. The Jews came thrice a year.

VER. 24. *Men;* rebellious Jews and persecutors, who perished miserably.—*Flesh.* Josephus (Bel. vi. 16) describes the horrors of the last siege of Jerusalem. The prophet may allude to the fires kept up in the vale of Hinnon (chap. xxx. 33); and our Saviour applies this text to the damned. Mark ix. 43. All shall condemn them. C.

THE PROPHECY OF JEREMIAS.

JEREMIAS was a priest, a native of Anathoth, a priestly city in the tribe of Benjamin, and was sanctified from his mother's womb to be a prophet of God; whence office he began to execute when he was yet a child in age. He was in his whole life, according to the signification of his name, *great before the Lord*, and a special figure of Jesus Christ, in the persecutions he underwent for discharging his duty, in his charity for his persecutors, and in the violent death he suffered at their hands. It being an ancient tradition of the Hebrews, that he was stoned to death by the remnant of the Jews who had retired into Egypt, (Ch.) at Taphnes.—He was the prophet of the Gentiles, as well as of the Jews, predicting many things which befell both, and particularly the liberation of the latter, A. 3485, after seventy years' captivity, dating from A. 3415, (C.) or 3398, the 4th of Joakim. Usher. Chap. xxv. H.—He began to prophesy when he was very young, A. 3375, in the 13th year of Josias, (C.) before that prince had brought his reformation to any great perfection. H

CHAPTER I.

The time and the calling of Jeremias: his prophetic visions. God encourages him.

THE words of Jeremias, the son of Helcias, of the priests that were in Anathoth, in the land of Benjamin.

2 The word of the Lord, which came to him in the days of Josias, the son of Amon, king of Juda, in the thirteenth year* of his reign.

3 And which came to him in the days of Joakim, the son of Josias, king of Juda, unto the end of the eleventh year of Sedecias, the son of Josias, king of Juda, even unto the carrying away of Jerusalem captive, in the fifth month.

4 And the word of the Lord came to me, saying:

5 Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations.

6 And I said: Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child.

7 And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak.

8 Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord.

9 And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold, I have given my words in thy mouth:

10 Lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant.

11 And the word of the Lord came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching.

12 And the Lord said to me: Thou hast seen well: for I will watch over my word to perform it.

13 And the word of the Lord came to me a second time, saying: What seest thou? And I said: "I see a boiling cauldron, and the face thereof from the face of the north.

14 And the Lord said to me: "From the north shall an evil break forth upon all the inhabitants of the land.

15 For behold I will call together all the families of the kingdoms of the north, saith the Lord: and they shall come, and shall set every one his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda.

16 And I will pronounce my judgments against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

17 Thou, therefore, gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

18 "For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

19 And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

CHAP. II.

God expostulates with the Jews for their ingratitude and infidelity.

AND the word of the Lord came to me, saying:

2 Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying thy youth, and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown.

3 Israel is holy to the Lord, the first-fruits of his in-

* A. M. 3375, A. C. 629.—b Isa. vi. 7.—c Infra, xviii.

d Eze. xi. 7.—e Infra, iv. 6.—f Infra, vi. 27.

CHAP. I. VER. 1. *Anathoth*, a village to the north of Jerusalem, to which many priests had retired, though it did not belong to them. C.

VER. 3. *Joakim*. His immediate predecessor and successor, both called Je-chonias, (H.) are passed over, as their reign was short, (C.) only lasting three months each. H.—*Fifth*. Jerusalem was taken on the 9th of the preceding month. But the temple was not burnt nor the captives sent off till the fifth month, or the 10th of the civil year. Chap. xxxix. 8, and lii. 13, and 4 Kings xxv. 2. C.

VER. 5. *Knew*, with affection, and designed thee for this office from eternity. Many think (C.) that Jeremias was purified from original sin before his birth. S. Aug.—*Nations*, whose overthrow he points out. Chap. xxv., xxvii., xli., &c. C.

VER. 6. *Ah*. Heb. *ae*. Sept. "thou Being." Prot. "Then said I: Ah, Lord God." H.

VER. 10. *Root up*, to announce the fall and restoration of many nations. Eze. iv. 2. C.—Jeremias spoke of the Gentiles, as well as of the Jews. W.

VER. 11. *Watching*. Heb. "of an almond." Sept. "nut-tree." H.—The

almond-tree flourishes in January, and brings fruit in March. Theod. Pliny, xvi. 25.—Thus God will speedily send his scourge from Babylon, to punish his people. C.—The sense is the same. M.

VER. 13. *North*, whence the wind blows, to make the fire burn more intensely. The *cauldron* represented Jerusalem. Eze. xi. 3, and xxiv. 3.

VER. 14, 15. *North*. The tributary kings were forced to attend. Judith ii. 7, and 3 Kings xx. 1.—*About*. The princes thus took Sedecias, and sent him to Reblatha. Chap. xxxix. 3. C.

VER. 19. *Prevail*. God does not promise peace, but victory. W.
CHAP. II. VER. 2. *Espousals*. He speaks ironically. Theod.—Yet the Israelites at first showed greater proofs of love than they did afterwards. It is true they often prevaricated in the wilderness. Exod. xxxii. 1; Amos v. 25 Psal. lxxvii., &c. C.

VER. 3. *Increase*; most desirable. Osee ix. 10. God punished those who attempted to injure his people: yet they abandoned his service.

crease: all they that devour him, offend: evils shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel.

5 Thus saith the Lord: "What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?"

6 And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land, wherein no man walked, nor any man dwelt?

7 And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof: and when you entered in, you defiled my land, and made my inheritance an abomination.

8 The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols.

9 Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children.

10 Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done any thing like this.

11 If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol.

12 Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord.

13 For my people have done two evils: They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

14 Is Israel a bondman, or a home-born slave? why then is he become a prey?

15 The lions have roared upon him, and have a noise, they have made his land a wilderness: his cities are burnt down, and there is none to dwell in them.

16 The children also of Memphis, and of Taphnes, have deflowered thee, even to the crown of the head.

17 Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do

with the way of the Assyrians, to drink the water of the river?

19 Thy own wickedness shall reprove thee, and thy apostacy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord, the God of hosts.

20 Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. "For on every high hill, and under every green tree, thou didst prostitute thyself."

21 "Yet I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard?"

22 Though thou wash thyself with nitre, and multiply to thyself the herb borith, thou art stained in thy iniquity before me, saith the Lord God.

23 How canst thou say: I am not polluted, I have not walked after Baalim? see thy ways in the valley, know what thou hast done: as a swift runner pursuing his course.

24 A wild ass accustomed to the wilderness in the desire of his heart, snuffed up the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly filth they shall find her.

25 Keep thy foot from being bare, and thy throat from thirst. But thou saidst: I have lost all hope, I will not do it: for I have loved strangers, and I will walk after them.

26 As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes, and their priests, and their prophets.

27 Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me: "they have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us."

28 Where are the gods, whom thou hast made thee? let them arise and deliver thee in the time of thy affliction "for according to the number of thy cities were thy gods, O Juda."

29 Why will you contend with me in judgment? you have all forsaken me, saith the Lord.

30 In vain have I struck your children, they have not received correction: your sword hath devoured your prophets, your generation is like a ravaging lion.

31 See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land? why

* Mic. vi. 8.—b Infra, iii. 6.—c Isa. v. 1; Matt. xxi. 33.

d Infra, xxxii. 33.—e Infra, xi. 13.

VER. 7. *Carmel*. That is, a fruitful, plentiful land. Ch. W.

VER. 8. *Priests* were silent, or abandoned themselves.—*Pastors*; "princes." Chal. *Mazasses*, *Amon*, &c.—*In Baal*, promoting his worship. H.—The land was full of false prophets, and none stood up for the Lord.

VER. 10. *Cethim*; *Macedon*. It here denotes the western nations, as *Cedar* does those on the east.

VER. 12. *Gates*; angels, or the temple.

VER. 13. *Water*. The idols and nations to which they have had recourse injure them. C.

VER. 14. *Slave*. From such, labour and tribute were required. Matt. xvii. 24; John viii. 33.

VER. 15. *Lions*: kings of Assyria, &c. The decree for the devastation of Juda had already passed, though it was not put in execution.

VER. 16. *Taphnes*, sixteen miles from Pelusium, in Egypt. The nation proved only detrimental to the Jews, by engaging them in their abominations, instead of affording relief.

VER. 18. *Troubled*. Heb. *sichor*, or Nile water, (Jos. xiii. 3,) which was thought as good as wine, and grew better for keeping. Strabo, xvii. God often reproached the Jews for distrusting in his protection, and seeking aid from the Egyptians, who deceived them. We know not that Josias did so. C.

VER. 20. *Thou*. Sept. Yet Heb. and Chal. have. "I have permissively broken," or foretold this infidelity.

VER. 21. *Chosen*. Heb. *Sorek*. Judg. xvi. 4; Isa. v. 2, and xvi. 8. C.

VER. 22. *Borith*. An herb used to clean clothes, and take out spots and dirt, (Ch.) like *kali*, soda, (C.) or soap. Langius.—Prot. "and take thee much soap." H.

VER. 23. *Valley of Hinnoin*, under the very walls of Jerusalem. C.—*Runner* Heb. "dromedary," which takes its name from its swiftness. H.

VER. 26. *Taken*. Juda affected still to be very pious. Ver. 23.

VER. 28. *Cities*. All were abandoned. Ezec. xvi. 24; Osee x. 1.

VER. 30. *Prophets*; *Zacharias*, (2 Par. xxiv. 21,) *Isaias*, &c. Matt. xxiii. 34. C.—Punishment is designed by God to cause people to repent. W.

VER. 31. *See*, or *hear*. The sword seems to be animated. C.—*Lateward*.

then have my people said : We are revolted, we will come to thee no more ?

32 Will a virgin forget her ornament, or a bride her stomacher ? but my people hath forgotten me days without number.

33 Why dost thou endeavour to show thy way good to seek *my* love, thou who hast also taught thy malices to be thy ways.

34 And in thy skirts is found the blood of the souls of the poor and innocent ? not in ditches have I found them, but in all places, which I mentioned before.

35 And thou hast said : I am without sin, and am innocent : and therefore let thy anger be turned away from me. Behold, I will contend with thee in judgment, because thou hast said : I have not sinned.

36 How exceedingly base art thou become, going the same ways over again ! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 For from thence thou shalt go, and thy hand shall be upon thy head : for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

CHAP. III.

God invites the rebel Jews to return to him, with a promise to receive them : he foretells the conversion of the Gentiles.

IT is commonly said : If a man put away his wife, and she go from him, and marry another man, shall he return to her any more ? shall not that woman be polluted, and defiled ? but thou hast prostituted thyself to many lovers : nevertheless, return to me, saith the Lord, and I will receive thee.

2 Lift up thy eyes on high : and see where thou hast not prostituted thyself : thou didst sit in the ways, waiting for them, as a robber in the wilderness : and thou hast polluted the land with thy fornications, and with thy wickedness.

3 Therefore, the showers were withholden, and there was no lateward rain : thou hadst a harlot's forehead, thou wouldst not blush.

4 Therefore, at the least, from this time, call to me : Thou art my father, the guide of my virginity.

5 Wilt thou be angry for ever, or wilt thou continue unto the end ? Behold, thou hast spoken, and hast done evil things, and hast been able.

6 And the Lord said to me in the days of king Josias : **Hast thou seen what rebellious Israel hath done ? she hath gone of herself upon every high mountain, and under every green tree, and hath played the harlot there.*

** Supra, ii. 20.*

Heb. "darksome land." Have I not heaped blessings on my people ?—*Revolted*. Prot. "Lords." H.

VER. 34. *Innocent* children, immolated to Moloc, or people murdered, whose blood thou hast not concealed. 4 Kings xxi. 16.

CHAP. III. VER. 1. *It*. Heb. "a saying." Sept. "If," &c. Deut. xxiv. 1. H.—*Woman*. Heb. "land."—*Lovers*. Sept. "shepherds," (C.) seeking aid from idols and foreigners.

VER. 2. *High*. Lit. "straight forward." H.—On the hills idolatry and immorality prevailed.—*Robber* ; "Arab," (Chal., &c.,) or "crow." Sept. C.

VER. 3. *Rain* ; about November. Deut. xi. 14. This drought happened under Josias, (Chap. v. 24,) and was different from that specified chap. viii. 13, and xiv. 1.

VER. 4. *Guide*. Husband. Prov. ii. 16 ; Joel i. 8.

VER. 6. *Days*, before the eighteenth year. God now pronounces sentence (C.) on all. H.—*Rebellious*, a faithless wife. The kingdom of Israel gave way to idolatry first. But the people were less favoured than Juda, which had many

7 And when she had done all these things, I said Return to me, and she did not return. And her treacherous sister, Juda, saw,

8 That because the rebellious Israel had played the harlot, I had put her away, and given her a bill of divorce : yet her treacherous sister, Juda, was not afraid, but went and played the harlot also herself.

9 And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks.

10 And, after all this, her treacherous sister, Juda, hath not returned to me with her whole heart, but with falsehood, saith the Lord.

11 And the Lord said to me : The rebellious Israel hath justified her soul in comparison of the treacherous Juda.

12 Go, and proclaim these words towards the north, and thou shalt say : Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you : for I am holy, saith the Lord, and I will not be angry for ever.

13 But yet, acknowledge thy iniquity, that thou hast transgressed against the Lord thy God : and thou hast scattered thy ways to strangers under every green tree, and hast not heard my voice, saith the Lord.

14 Return, O ye revolting children, saith the Lord : for I am your husband : and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

15 And I will give you pastors, according to my own heart, and they shall feed you with knowledge and doctrine.

16 And when you shall be multiplied, and increase in the land in those days, saith the Lord, they shall say no more : The ark of the covenant of the Lord : neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more.

17 At that time Jerusalem shall be called the throne of the Lord : and all the nations shall be gathered together to it, in the name of the Lord, to Jerusalem, and they shall not walk after the perversity of their most wicked heart.

18 In those days the house of Juda shall go to the house of Israel, and they shall come together out of the land of the north to the land which I gave to your fathers.

19 But I said : How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles ? And I said : Thou shalt call me father, and shalt not cease to walk after me.

20 But as a woman that despiseth her lover, so hath the house of Israel despised me, saith the Lord.

prophets and good kings, the temple, &c. Moreover, the misfortunes of Israel did not open the eyes of their brethren. C.

VER. 10. *Falsehood*. Their reform was only apparent, under Joas, &c. C.

VER. 11. *Soul*, and appeared comparatively innocent. Ver. 6 ; Ezech. xvi. 51 S. Jer.—Yet neither of them was excusable. W.

VER. 13. *Ways*, dividing thy love, and adoring idols with me.

VER. 14. *Kindred*. Only few Israelites returned under Cyrus. The rest came by degrees ; though this was more fully accomplished by the conversion of the Gentiles.

VER. 16. *Ark*. It was no longer at Jerusalem. The law and its figures cease.

VER. 17. *All*. Many might embrace the Jewish religion. But the predictions of the prophets on this head were not verified till the gospel was preached. C.

VER. 18. *North*. Sept. add, "and from all places" where the Jews were in captivity. H.—Many thus returned to their own country. Ver. 14. C.

VER. 19. *Gentiles*, which they all covet, or to which they are invited in the Church. C.—*Me* On these conditions thou shalt be restored. H.

21 A voice was heard in the high ways, weeping and howling of the children of Israel: because they had made their way wicked, they have forgotten the Lord their God.

22 Return, you rebellious children, and I will heal your rebellions. Behold, we come to thee: for thou art the Lord our God.

23 In very deed the hills were liars, and the multitude of the mountains: truly, in the Lord our God, is the salvation of Israel.

24 Confusion hath devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters.

25 We shall sleep in our confusion, and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers, from our youth, even to this day: and we have not hearkened to the voice of the Lord our God.

CHAP. IV.

An admonition to sincere repentance, and circumcision of the heart, with threats of grievous punishment to those that persist in sin.

IF thou wilt return, O Israel, saith the Lord, return to me: if thou wilt take away thy stumblingblocks out of my sight, thou shalt not be moved.

2 And thou shalt swear: As the Lord liveth, in truth, and in judgment, and in justice: and the Gentiles shall bless him, and shall praise him.

3 For thus saith the Lord to the men of Juda and Jerusalem:^a Break up anew your fallow ground, and sow not upon thorns:

4 Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem: lest my indignation come forth like fire, and burn, and there be none that can quench it: because of the wickedness of your thoughts.

5 Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry aloud, and say: Assemble yourselves, and let us go into strong cities.

6 Set up the standard in Sion. Strengthen yourselves, stay not,^b for I bring evil from the north, and great destruction.

7 The lion is come up out of his den, and the robber of nations hath roused himself: he is come forth out of his place, to make thy land desolate: thy cities shall be laid waste, remaining without an inhabitant.

8 For this, gird yourself with hair-cloth, lament and howl: for the fierce anger of the Lord is not turned away from us.

^a Osee x. 12.—^b Supra, i. 14.

9 And it shall come to pass in that day, saith the Lord That the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall be amazed.

10 And I said: Alas, alas, alas, O Lord God, hast thou then deceived this people and Jerusalem, saying: You shall have peace: and behold the sword reacheth even to the soul?

11 At that time it shall be said to this people, and to Jerusalem: A burning wind is in the ways that are in the desert of the way of the daughter of my people, not to fan, nor to cleanse.

12 A full wind from these places shall come to me: and now I will speak my judgments with them.

13 Behold, he shall come up as a cloud, and his chariots as a tempest his horses are swifter than eagles: woe unto us, for we are laid waste.

14 Wash thy heart from wickedness, O Jerusalem, that thou mayest be saved: how long shall hurtful thoughts abide in thee?

15 For a voice of one declaring from Dan, and giving notice of the idol from Mount Ephraim.

16 Say ye to the nations: Behold, it is heard in Jerusalem, that guards are coming from a far country, and give out their voice against the cities of Juda.

17 They are set round about her, as keepers of fields: because she hath provoked me to wrath, saith the Lord.

18 Thy ways and thy devices have brought these things upon thee: this is thy wickedness, because it is bitter, because it hath touched thy heart.

19 My bowels, my bowels are in pain, the senses of my heart are troubled within me, I will not hold my peace, for my soul hath heard the sound of the trumpet, the cry of battle.

20 Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a moment.

21 How long shall I see men fleeing away, how long shall I hear the sound of the trumpet?

22 For my foolish people have not known me: they are foolish and senseless children: they are wise to do evils, but to do good they have no knowledge.

23 I beheld the earth, and lo it was void, and nothing: and the heavens, and there was no light in them.

24 I looked upon the mountains, and behold they trembled: and all the hills were troubled.

25 I beheld, and lo there was no man: and all the birds of the air were gone.

26 I looked, and behold Carmel was a wilderness: and

^c Wisd. i. 3, and 5.

VER. 23. *Liars*, unfruitful; and the idols have left us empty. C.

VER. 25. *Shame*. We are justly punished with exile (C.) and death. M.

CHAP. IV. VER. 1. *Blocks*; idols, (C.) and other occasions of sin. H.

VER. 2. *Swear*, when requisite. C.—Thus thou wilt learn to confess one God. Theod.—If all were upright, oaths would be unnecessary. Matt. v. 34.—*Justice*. These three conditions are essential. H.—*Him*; the people, (C.) or God. S. Jer.—An oath must attest God, and be used when a thing is true and of moment. W.

VER. 3. *Thorns*. Your misconduct hinders your advancement. C.

VER. 4. *Hearts*. Understand, and act with purity. H.

VER. 5. *Cities*. Nabuchodonosor is at hand.

VER. 10. *Alas!* Prot. "Then I said: Ah! Lord God, surely thou hast de-

ceived," &c., (H.) by permitting the people to follow false prophets. Isa. lxi. 17; Psal. xliii. 19.

VER. 15. *Ephraim*. At Bethel and Dan the calves were adored. C.—But they were now no more. H.—The irruption of Nabuchodonosor is announced. He set himself up for a god.

VER. 16. *Guards*. The Chaldees will besiege the city, and prevent provisions from entering. 4 Kings xxv. 1. C.

VER. 20. *Moment*. The cities are destroyed as easily as a tent.

VER. 22. *Me*, practically. They have not honoured me as they ought. C.—If they were indeed devoid of sense, they would be excused. W.

VER. 25. *Gone*. Beasts feel the wrath of God, and in a land uninhabited not even birds will remain. Osee iv. 3. S. Jer.

all its cities were destroyed at the presence of the Lord, and at the presence of the wrath of his indignation.

27 For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.

28 The earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.

29 At the voice of the horsemen, and the archer, all the city is fled away: they have entered into thickets, and have climbed up the rocks: all the cities are forsaken, and there dwelleth not a man in them.

30 But when thou art spoiled, what wilt thou do? though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, and paintest thy eyes with stibic-stone, thou shalt dress thyself out in vain: thy lovers have despised thee, they will seek thy life.

31 For I have heard the voice as of a woman in travail; anguishes, as of a woman in labour of a child. The voice of the daughter of Sion, dying away, spreading her hands: Woe is me, for my soul hath fainted because of them that are slain.

CHAP. V.

The judgments of God shall fall upon the Jews for their manifold sins.

GO about, through the streets of Jerusalem, and see, and consider, and seek in the broad places thereof, if you can find a man that executeth judgment, and seeketh faith: and I will be merciful unto it.

2 And though they say: The Lord liveth; this also they will swear falsely.

3 O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return.

4 But I said: Perhaps these are poor and foolish, that know not the way of the Lord, the judgment of their God.

5 I will go therefore to the great men, and will speak to them: for they have known the way of the Lord, the judgment of their God: and, behold, these have altogether broken the yoke more, and have burst the bonds.

6 Wherefore a lion out of the wood hath slain them, a wolf in the evening hath spoiled them, a leopard watcheth for their cities: every one that shall go out thence, shall be taken, because their transgressions are multiplied, their rebellions are strengthened.

7 How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed

them to the full, and they committed adultery, and rioted in the harlot's house.

8 They are become as amorous horses, and stallions every one neighed after his neighbour's wife.

9 Shall I not visit for these things, saith the Lord? and shall not my soul take revenge on such a nation?

10 Scale the walls thereof, and throw them down, but do not utterly destroy: take away the branches thereof, because they are not the Lord's.

11 For the house of Israel, and the house of Juda, have greatly transgressed against me, saith the Lord.

12 They have denied the Lord, and said, It is not he, and the evil shall not come upon us: we shall not see the sword and famine.

13 The prophets have spoken in the wind, and there was no word of God in them: these things therefore shall befall them.

14 Thus saith the Lord, the God of hosts: Because you have spoken this word: behold, I will make my words in thy mouth as fire, and this people as wood, and it shall devour them.

15 Behold, I will bring upon you a nation from afar, O house of Israel, saith the Lord: a strong nation, an ancient nation, a nation whose language thou shalt not know, nor understand what they say.

16 Their quiver is as an open sepulchre, they are all valiant.

17 And they shall eat up thy corn, and thy bread they shall devour thy sons, and thy daughters: they shall eat up thy flocks, and thy herds: they shall eat thy vineyards, and thy figs: and with the sword they shall destroy thy strong cities, wherein thou trustest.

18 Nevertheless, in those days, saith the Lord, I will not bring you to utter destruction.

19 And if you shall say: Why hath the Lord our God done all these things to us? thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strangers in a land that is not your own.

20 Declare ye this to the house of Jacob, and publish it in Juda, saying:

21 Hear, O foolish people, and without understanding: who have eyes, and see not: and ears, and hear not.

22 Will not you then fear me, saith the Lord? and will you not repent at my presence? I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over: and the waves thereof shall toss

^a Eze. xxii. 11.

^b Infra, xvi. 10.

VER. 26. *Carmel*: the beautiful country of Palestine, (H.) Jerusalem, (Theod.) or the mountain so called.

VER. 27. *Destroy*, when Jechonias was led captive. God allowed the people still eleven years to repent; and he afterwards restored the Jews. C.

VER. 28. *Repented*. Only a finite being can do this. God's resolution is here unconditional and fixed.

VER. 30. *Stone*, or antimony, like Jezabel, (4 Kings ix. 30,) to darken and enlarge the eye-lids.—*Lovers*. Infidel nations of Egypt, &c.

CHAP. V. VER. 1. *Go*, Jeremias, and you who publicly adhere to me.—*Man*. Sodom would have been spared for the sake of ten just people. Gen. xviii. 32.

VER. 2. *Falsely*. Some may confess my name. But they swear falsely. Chap. iv. 2. C.

VER. 3. *Return*. The miseries with which Achaz, &c. were afflicted produced no amendment.

VER. 4. *Foolish idiots*, (C.) who have had no means of receiving instruction. H.

VER. 6. *Lion*. Nabuchodonosor.—*Wolf*, Cambyzes, (C.) and *leopard*, Epiphanes. H.—The Chaldees, Persians, and Greeks afflict them. S. Jer.

VER. 7. *How can*. I have only the character of judge left. C.

VER. 10. *Destroy*, at the first taking of the city, ver. 18, and chap. iv. 27.—*Branches*. Children of Jechonias, (chap. xxii. 30,) and the people. C.—Heb. "her battlements," (H.) Chal. "palaces."

VER. 13. *Them*. The evil shall fall on the head of these impostors. So the wicked deride the prophets, (C.) impugning the known truth. H.

VER. 14. *Fire*. Thou shalt declare their impending ruin.

VER. 15. *Ancient*. Nemrod founded the empire of Ninive and of Babylon. Gen. x. 10. Nabopolassar had succeeded to the ancient Assyrian and Chaldean sovereigns. Under his son, Nabuchodonosor, the dominions were much enlarged.—*Say*. 4 Kings xviii. 26.

VER. 22. *It*. Nature and chance are improper terms. God regulates all, and has established those laws which preserve the world.

themselves, and shall not prevail: they shall swell, and shall not pass over it.

23 But the heart of his people is become hard of belief, and provoking, they are revolted and gone away.

24 And they have not said in their hearts: Let us fear the Lord our God, who giveth us the early and the latter rain in due season: who preserveth for us the fulness of the yearly harvest.

25 Your iniquities have turned these things away, and your sins have withholden good things from you.

26 For among my people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men.

27 As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched.

28 They are grown gross and fat: and have most wickedly transgressed my words. "They have not judged the cause of the widow; they have not managed the cause of the fatherless, and they have not judged the judgment of the poor.

29 Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation?

30 Astonishing and wonderful things have been done in the land.

31 The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what then shall be done in the end thereof?

CHAP. VI.

The evils that threaten Jerusalem. She is invited to return, and walk in the good way, and not to rely on sacrifices without obedience.

STRENGTHEN yourselves, ye sons of Benjamin, in the midst of Jerusalem, and sound the trumpet in Thecua, and set up the standard over Bethacarem: for evil is seen out of the north, and a great destruction.

2 I have likened the daughter of Sion to a beautiful and delicate woman.

3 The shepherds shall come to her with their flocks: they have pitched *their* tents against her round about: every one shall feed them that are under his hand.

4 Prepare ye war against her: arise, and let us go up at mid-day: woe unto us, for the day is declined, for the shadows of the evening are grown longer.

5 Arise, and let us go up in the night, and destroy her houses.

6 For *thus* saith the Lord of hosts: Hew down her trees, cast up a trench about Jerusalem: this is the city to be visited, all oppression is in the midst of her.

7 As a cistern maketh its water cold, so hath she made

her wickedness cold: violence and spoil shall be heard in her, infirmity and stripes are continual^y before me.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land uninhabited.

9 Thus saith the Lord of hosts: They shall gather the remains of Israel, as in a vine, even to one cluster: turn back thy hand, as a grape-gatherer into the basket.

10 To whom shall I speak? and to whom shall I testify that he may hear? behold, their ears are uncircumcised, and they cannot hear: behold, the word of the Lord is become unto them a reproach: and they will not receive it.

11 Therefore am I full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad, and upon the council of the young men together: for man and woman shall be taken, the ancient, and he that is full of days.

12 And their houses shall be turned over to others, with their lands and their wives together: for I will stretch forth my hand upon the inhabitants of the land, saith the Lord.

13 ^bFor from the least of them even to the greatest, all are given to covetousness: and from the prophet, even to the priest, all are guilty of deceit.

14 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace.

15 They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord.

16 Thus saith the Lord: Stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it: ^cand you shall find refreshment for your souls. And they said: We will not walk.

17 And I appointed watchmen over you, saying: Hearken ye to the sound of the trumpet. And they said: We will not hearken.

18 Therefore, hear, ye nations, and know, O congregation, what great things I will do to them.

19 Hear, O earth: Behold, I will bring evils upon this people, the fruits of their own thoughts: because they have not heard my words, and they have cast away my law.

20 ^dTo what purpose do you bring me frankincense from Saba, and the sweet-smelling cane from a far country? your holocausts are not acceptable, nor are your sacrifices pleasing to me.

^a Isa. i. 23; Zac. vii. 10.—^b Isa. lvi. 11; *Infra*, viii. 10.

^c Matt. xi. 29.—^d Isa. i. 11.

VER. 24. *Rain*, in autumn and in spring. Deut. xi. 14. C.—*Fulness*. Heb. "the weeks for harvest." H.—That of barley began at the Passover, and that of wheat ended before the feast of weeks, (Exod. xxxiv. 22; Lev. xxiii. 10. C.) or Pentecost. H.

VER. 29. *Nation*? It is contrary to God's justice not to punish the guilty. W.

VER. 31. *Clapped*. Heb. "came down to, or received in, or domineered by their hands." The priests concurred with these impostors for their own ends. C.

CHAP. VI. VER. 1. *Strengthen*. Heb. also, "Flee, Benjamites, from the midst," &c. Jerusalem belonged partly to this tribe, which prided itself on its valour.—*Thecua* was in the lot of Juda, fifteen miles south of Jerusalem.—*North*. The Chaldees approach. Chap. i. 13. C.

VER. 4. *Prepare*. Lit. "sanctify." Observe the usual formalities of demanding reparation, offering victims, &c.

VER. 8. *Instructed*, by afflictions and prosperity, by public and internal ad-

monitions. Wilful ignorance is criminal, and drives God away. Chap. li. 9; Psal. lxxx. 12.

VER. 9. *Basket*. Chaldees destroy all. Nabuchodonosor took Joakim twice, and afterwards Jeconias and Sedecias. Chap. xxxix. 2.

VER. 11. *In*. Jeremiah is indignant. The Lord then orders him to *pour*, or declare what will ensue. C.

VER. 13. *Prophet*. Sept. "false prophet." Chap. iv. 31. H.

VER. 14. *Disgracefully*. They shall be ashamed, when the contrary to what they declared shall come to pass. Chap. viii. 11.

VER. 16. *Paths*, of patriarchs, and of Moses. Avoid novelty in religion. C.—This advice is very applicable to the present generation. H.

VER. 17. *Watchmen*. Prophets. Ezech. iii. 17, and xxxiii. 2.

VER. 18. *Congregation*. Sept. "shepherds feeding their flocks have heard." The Chaldees are apprized of my resolution against Juda. C.

VER. 20. *To me*. The Jews are taught not to depend on external observances while they neglect the heart. C.

21 Therefore, thus saith the Lord: Behold, I will bring destruction upon this people, by which fathers and sons together shall fall, neighbour and kinsman shall perish.

22 Thus saith the Lord: Behold, a people cometh from the land of the north, and a great nation shall rise up from the ends of the earth.

23 They shall lay hold on arrow and shield: they are cruel, and will have no mercy. Their voice shall roar like the sea: and they shall mount upon horses, prepared as men for war, against thee, O daughter of Sion.

24 We have heard the fame thereof, our hands grew feeble: anguish hath taken hold of us, as a woman in labour.

25 Go not out into the fields, nor walk in the high way: for the sword of the enemy, and fear, is on every side.

26 Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes: make thee mourning as for an only son, a bitter lamentation, because the destroyer shall suddenly come upon us.

27 I have set thee for a strong trier among my people: and thou shalt know, and prove their way.

28 All these princes go out of the way, they walk deceitfully, *they are* brass and iron: they are all corrupted.

29 The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their wicked deeds are not consumed.

30 Call them reprobate silver, for the Lord hath rejected them.

CHAP. VII.

The temple of God shall not protect a sinful people, without a sincere conversion. The Lord will not receive the prayers of the prophet for them: because they are obstinate in their sins.

THE word that came to Jeremias from the Lord, saying:

Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord.

3 Thus saith the Lord of hosts, the God of Israel: Make your ways and your doings good: and I will dwell with you in this place.

4 Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

5 For if you will order well your ways, and your doings: if you will execute judgment between a man and his neighbour.

6 If you oppress not the stranger, the fatherless, and

* Infra, xxvi. 13.—b Matt. xxi. 13; Mark xi. 17; Luke xix. 46.

VER. 29. *Bellows*, or crucible.—*Lead*, which was intermixed, to purify the dross (S. Jer.) of gold and silver. But brass and iron could not be thus purified. All would be lost labour. Afflictions do not correct the obstinate. C.

CHAP. VII. VER. 2. *Gate*, before all the people. This discourse ends chap. xiii. C.

VER. 4. *Lord*. The triple repetition shows the vain confidence of the people, who blindly imagined that the temple would screen them, (C.) and that external sacrifices would suffice. But they were rejected with the temple. W.

VER. 7. *Dwell*. Heb. and Sept. as ver. 3. H.

VER. 10. *Because*. Heb. also, "although," (Sa. Grot.,) "to perform," (Chal. Mont.,) or "by doing." God must surely approve of our conduct, since we are unmolested. S. Treg. Iyr.—But the Vulg. seems preferable, and the people attribute their success to idols. Chap. xlv. 17, and 2 Par. xxviii. 23.

VER. 11. *Robbers*. Our Saviour alludes to this. Matt. xxi. 13.—*Seen*. Think

the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt.

7 I will dwell with you in this place: in the land, which I gave to your fathers from the beginning, and for evermore.

8 Behold, you put your trust in lying words, which shall not profit you:

9 To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not.

10 And you have come, and stood before me in this house, in which my name is called upon, and have said: We are delivered, because we have done all these abominations.

11 Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen it, saith the Lord.

12 Go ye to my place in Silo, where my name dwelt from the beginning: and see what I did to it for the wickedness of my people Israel:

13 And now, because you have done all these works, saith the Lord: and I have spoken to you rising up early and speaking, and you have not heard: and I have called you, and you have not answered:

14 I will do to this house, in which my name is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo.

15 And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

16 Therefore do not thou pray for this people, nor take to thee praise and supplication for them, and do not withstand me: for I will not hear thee.

17 Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to offer libations to strange gods, and to provoke me to anger.

19 Do they provoke me to anger, saith the Lord? is it not themselves, to the confusion of their own countenance?

20 Therefore, thus saith the Lord God: Behold, my wrath and my indignation is enkindled against this place, upon men and upon beasts, and upon the trees of the field, and upon the fruits of the land, and it shall burn, and shall not be quenched.

21 Thus saith the Lord of hosts, the God of Israel:

c Prov. i. 24; Isa. lxxv. 12.—d 1 Kings iv. 2, and 10.—e Infra, xi. 14, and xiv. 11.

not to hide yourselves, as in a den. My temple shall not be an asylum for wretches. C.

VER. 12. *Beginning*, under Josue. H.—The sins of a few priests caused this place to be abandoned, (1 Kings ii. 22, and iii. 4; Psal. lxxvii. 60,) and shall the crimes of a whole people escape? C.

VER. 15. *Ephraim*. The ten tribes (W.) had been led into captivity in the days of Ezechias, the great-grandfather of Josias. C.

VER. 16. *Praise*, offered to appease my wrath. H.—This admirably shows the force of the saints' intercession, which God does not reject, but rather encourages by such declarations. Abraham and Moses did not leave off praying for the guilty, (Gen. xviii. 23; Exod. xxxii. 10,) and the Lord complains that there was none to withhold him. Isa. lxiv. 7; Ezech. xxii. 30. C.

VER. 18. *Heaven*. That is, the moon, which they worshipped under that name. Ch.—Some understand the sun also and stars. Chap. xlv. 17; Isa. lxxv. 11.

Add your burnt-offerings to your sacrifices, and eat ye the flesh.

22 For I spoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt-offerings and sacrifices.

23 But this thing I commanded them, saying: Harken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you.

24 But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart: and went backward and not forward,

25 From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all my servants, the prophets, from day to day, rising up early, and sending.

26 And they have not hearkened to me: nor inclined their ear: but have hardened their neck, and have done worse than their fathers.

27 And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee.

28 And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth.

29 Cut off thy hair, and cast it away: and take up a lamentation on high: for the Lord hath rejected, and forsaken the generation of his wrath,

30 Because the children of Juda have done evil in my eyes, saith the Lord. They have set their abominations in the house in which my name is called upon, to pollute it:

31 And they have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons, and their daughters, in the fire: which I commanded not, nor thought on in my heart.

32 Therefore, behold the days shall come, saith the Lord, and it shall no more be called Topheth, nor the Valley of the son of Ennom: but the Valley of slaughter: and they shall bury in Topheth, because there is no place.

33 And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

34 And I will cause to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and

* Infra, xvi. 12.—b Zac. xii. 13.

VER. 22. *I commanded them not*: viz. such sacrifices as the Jews at this time offered, without obedience; which was the thing principally commanded: so that in comparison with it the offering of the holocausts and sacrifices was of small account. Ch.—The observance of the Decalogue would suffice. Victims were to teach internal piety. Lev. i. W.—God “brought them out of Egypt, not for the sake of their sacrifices, but that they might . . . hear his word.” S. Iræn. iv. 17.—This was the principal design. See Matt. ix. 13; Osee vi. 6, and 1 Cor. i. 17. Maldon. M. C.—*I brought*. Several MSS. read thus more accurately than the Heb. “He brought,” (Ken.) which Prot. abandon, (H.) though the present reading may stand. Cappel. Crat.—Every variation should be noticed, as this and the former verse “seem greatly corrupted; perhaps the Syr. version will be the best guide to their true meaning.” Kennicott.—Yet the passage is sufficiently intelligible in the Vulg. and Sept.

VER. 29. *High*. People lamented in such places. Chap. ix. 13; Judg. xi. 35. *Wrath*, which he treats with the utmost severity. H.

VER. 30. *Abominations*. Heb. We have lit. “stumblingblocks,” *offendicula*.

the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

Other evils that shall fall upon the Jews for their unpenitence.

AT that time, saith the Lord, they shall cast out the bones of the kings of Juda, and the bones of the princes thereof, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them abroad to the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

3 And death shall be chosen rather than life, by all that shall remain of this wicked kindred in all places, which are left, to which I have cast them out, saith the Lord of hosts.

4 And thou shalt say to them: Thus saith the Lord. Shall not he that falleth, rise again? and he that is turned away, shall he not turn again?

5 Why then is this people in Jerusalem turned away with a stubborn revolting? they have laid hold on lying and have refused to return.

6 I attended, and hearkened. no man speaketh what is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

7 The kite in the air hath known her time. the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord.

8 How do you say: We are wise, and the law of the Lord is with us? Indeed, the lying pen of the scribes hath wrought falsehood.

9 The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord and there is no wisdom in them.

10 Therefore will I give their women to strangers, their fields to others for an inheritance: because from the east, even to the greatest, all follow covetousness: from the prophet, even to the priest, all deal deceitfully.

11 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: when there was no peace.

12 They are confounded, because they have committed

* Isa. lvi. 11; Supra, vi. 13.

H.—Manasses placed idols in the very temple, as the last kings of Juda did 4 Kings xxiii. 4; Ezech. viii. 3.

VER. 31. *Valley*, to the south of the city. Here Moloc was adored, and Josias therefore contaminated the place. 4 Kings xxiii. 10. C.

CHAP. VIII. VER. 1. *Graves*. They might suppose that they would find treasures in them, as the tombs of Semiramis, Cyrus, &c., were thus enriched. This inhumanity seems to have taken place before the last siege. Bar. ii. 24. C.

VER. 8. *Falsehood*. The impostors have deceived you, and they are themselves taken prisoners. C.

VER. 9. *Them*. Those who understand, and do not observe the law, are no wise. W.

VER. 10. *Others*. Idumeans, &c. Yet most part of the land remained uncultivated. C.

VER. 12. *They are*. Or, “are they?” &c. S. Jer.—No, they are too hardened. Chap. vi. 14.

abomination: yea, rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall; in the time of their visitation they shall fall, saith the Lord.

13 Gathering, I will gather them together, saith the Lord: there is no grape on the vines, and there are no figs on the fig-tree, the leaf is fallen: and I have given them the things that are passed away.

14 Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and hath given us water of gall to drink: for we have sinned against the Lord.

15 We looked for peace, and no good came: for a time of healing, and behold fear.

16 The snorting of his horses was heard from Dan; all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

17 For behold I will send among you, serpents basilisks, against which there is no charm: and they shall bite you, saith the Lord.

18 My sorrow is above sorrow, my heart mourneth within me.

19 Behold the voice of the daughter of my people, from a far country: Is not the Lord in Sion, or is not her king in her? why then have they provoked me to wrath with their idols, and strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken hold on me.

22 Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?

CHAP. IX.

The prophet laments the miseries of his people: and their sins, which are the cause of them. He exhorts them to repentance.

WHO will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people.

2 Who will give me in the wilderness a lodging-place of wayfaring men, and I will leave my people, and depart from them? because they are all adulterers, an assembly of transgressors.

3 And they have bent their tongue, as a bow, for lies,

^a Infra, ix. 15.—^b Infra, xiv. 19.

and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord.

4 Let every man take heed of his neighbour, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully.

5 And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity.

6 Thy habitation is in the midst of deceit: through deceit they have refused to know me, saith the Lord.

7 Therefore, thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people?

8 Their tongue is a piercing arrow, it hath spoken deceit: with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soul be revenged on such a nation?

10 For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beasts, they are gone away and departed.

11 And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will make the cities of Juda desolate, for want of an inhabitant.

12 Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come, that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through?

13 And the Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, and have not walked in it.

14 But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.

15 Therefore, thus saith the Lord of hosts, the God of Israel: Behold I will feed this people with wormwood, and give them water of gall to drink.

16 And I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them, till they be consumed.

17 Thus saith the Lord of hosts, the God of Israel: Consider ye, and call for the mourning women, and let

^c Psal. xxvii. 3.—^d Infra, xxiii. 15.

VER. 13. Gather into Jerusalem, to be butchered. C.—Away. They are now in the greatest distress. H.—This probably happened a little before the last siege. Chap. xiv.

VER. 16. Dan, by which the Chaldees must pass. Chap. iv. 15. Many have hence inferred that antichrist will be the serpent (ver. 17) of the tribe of Dan. Gen. xlix. 17. C.

VER. 18. Me. God, Jeremias, the people, or rather Jerusalem bewails her children. C.

VER. 19. Sion. Thus the people complain, (M.) or God answers them that they had no reason to have recourse to idols for protection. C.

VER. 20. Saved. Our hopes of redress are vanished. We must still pine away for want of food. H.—The siege continues, though we had been assured it would shortly be terminated. C.—It commenced January 30, A. 3414. Soon after Nabuchodonosor went to meet Pharaoh, and having defeated him, returned about June, A. 3415, and after three hundred and ninety days took the city, 27th of July, A. 3416. Usher. Chap. xxxix. 2. C. Ezech. iv. 5. H

VER. 22. Balm, (resina,) "turpentine," (C.) which was much used. Dioscor. i. 86.—Galaad was famous for the best. Chap. xvi. 11; Gen. xxxvii. 25.—Closed. Have I not sent prophets? But they will not be healed. C.

CHAP. IX. VER. 1. To. Heb. is more expressive. C.—"Who will give my head waters, (H.) or change it into water, and my eyes into a fountain?" C.

VER. 2. Men. Why cannot I retire (M.) from this scene of misery? or afford some consolation to the captives? Sept. "Who will give me the last station in the desert?" H.

VER. 5. Iniquity. It is become natural to them. S. Jer.—They cannot lay the blame on the violence of passion. They sin on purpose. C.—Sept. "they have not left off, (6) in order to be converted. Usury upon usury; fraud upon fraud; they," &c. H.

VER. 10. Owner. Heb. *mokne*, "cattle," or (H.) "substance." S. Jer.

VER. 15. Gall. Heb. *rass*, "poison," &c. Deut. xxix. 18. H.

VER. 16. Consumed. Chap. xlv. 27. No country shall afford them protection. C.

them come: and send to them that are wise women, and let them make haste:

18 Let them hasten, and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

19 For a voice of wailing is heard out of Sion: How are we wasted and greatly confounded! because we have left the land, because our dwellings are cast down.

20 Hear therefore, ye women, the word of the Lord: and let your ears receive the word of his mouth: and teach your daughters wailing: and every one her neighbour mourning.

21 For death is come up through our windows, it is entered into our houses, to destroy the children from without, the young men from the streets.

22 Speak: Thus saith the Lord: Even the carcass of man shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

23 Thus saith the Lord: *Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord.

25 Behold, the days come, saith the Lord, and I will visit upon every one that hath the foreskin circumcised.

26 Upon Egypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled round, that dwell in the desert: for all the nations are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

CHAP. X.

*Neither stars nor idols are to be feared, but the great Creator of all things.
The chastisement of Jerusalem for her sins.*

HEAR ye the word which the Lord hath spoken concerning you, O house of Israel.

2 Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear:

3 For the laws of people are vain: ^bfor the works of the hand of the workman hath cut a tree out of the forest with an axe.

4 He hath decked it with silver and gold: he hath put

* 1 Cor. i. 31; 2 Cor. x. 17.—^b Wisd. xiii. 11, and xiv. 8.—^c Mic. vii. 18.

VER. 17. *Wise.* in composing or singing the *Nenia*, or mournful songs recording the praises of the deceased. C.

VER. 21. *For.* This was the song. C.—*Streets.* Death spares none. The least suspecting fall. H.—It enters by the windows, if the doors be shut. Joel ii. 8.

VER. 24. *Me.* Virtue will save, when riches, &c. will prove useless. M.—Phocildes, a pagan, said, (C.) “Boast not of wisdom, strength, or riches great. One God is wise, and potent too, and rich.” H.

VER. 26. *Egypt.* The uncircumcised shall be punished as well as Juda, if they transgress.—*Round.* The Arabs, &c. Lev. xix. 27. C.—*Heart.* All then became guilty. Rom. ii. 25. M.—Neither these nations nor Juda were circumcised in heart, and of course were hypocrites. W.

CHAP. X. VER. 2. *Ways.* Religious rites. Ver. 3.—*Fear.* Worship. Lev. xix. 14.—*Signs.* They were designed to point out the seasons. Gen. i. 14. C.

VER. 4. *Asunder.* Isa. xlv. 8; Bar. vi. 3; Wisd. xiii. 11. The pagans themselves laughed at such folly. C.

VER. 5. *Tree.* The ancient statues were ill formed, (Diodor. 4,) before Demetrius brought the art to greater perfection, and gave them a living attitude.

it together with nails and hammers, that it may not fall asunder.

5 They are framed after the likeness of a palm-tree, and shall not speak: they must be carried to be removed, because they cannot go. Therefore, fear them not, for they can neither do evil nor good.

6 ^cThere is none like to thee, O Lord: thou art great, and great is thy name in might.

7 ^dWho shall not fear thee, O King of nations? for thine is the glory: among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 They shall be all proved together, to be senseless and foolish: the doctrine of their vanity is wood.

9 Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the coppersmith: violet and purple is their clothing: all these things are the work of artificers.

10 But the Lord is the true God: he is the living God, and the everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his threatening.

11 Thus then shall you say to them: The gods that have not made heaven and earth, let them perish from the earth, and from among those places that are under heaven.

12 ^eHe that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his knowledge.

13 At his voice he giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth: ^fhe maketh lightnings for rain, and bringeth forth the wind out of his treasures.

14 Every man is become a fool for knowledge, every artist is confounded in his graven *idol*: for what he hath cast is false, and there is no spirit in them.

15 They are vain things, and a ridiculous work: in the time of their visitation they shall perish.

16 The portion of Jacob is not like these: for it is he who formed all things: and Israel is the rod of his inheritance: The Lord of hosts is his name.

17 Gather up thy shame out of the land, thou that dwellest in a siege.

18 For thus saith the Lord: Behold I will cast away far off the inhabitants of the land at this time: and I will afflict them, so that they may be found.

19 Woe is me for my destruction, my wound is very

^g Apoc. xv. 4.—^h Gen. i. 1; Infra, li. 15.—ⁱ Psal. cxxxiv. 7; Infra, li. 16.

VER. 6. *There.* Sept. omit the three following verses; and from ver. 9, *all these*, &c., to the end of ver. 10, which Grabe inserts in a different character. H.

VER. 7. *Wise.* MS. 2. has in the margin “kings,” perhaps more correctly. Kennicott.

VER. 8. *Vanity,* and shows them clearly to be foolish (C.) and wicked. H.

VER. 9. *Ophaz,* or Phison, (Gen. ii. 11. C.) the coast of Pegu, Taprobana, &c. M.

VER. 10. *Wrath.* God is the true cause of all that terrifies mankind.

VER. 11. *Heaven.* This verse is in Chaldee, for the captives to use at Babylon, to defend themselves. It should be in a parenthesis, as it interrupts the discourse. Perhaps it was added during the captivity.

VER. 16. *Portion.* The Lord. H. Psal. lxxii. 6.—*Rod,* to measure, (Psal. lxxiii. 2,) or the sceptre and ruler. M.

VER. 17. *Shame.* Idols. See if they will keep thee. Heb. “thy merchant disce,” or most precious effects.

VER. 18. *Found* by the enemy. Heb. also, “find” me, being taught by affliction. Chap. xxix. 13. C.—Entering into sentiments of penance, they shall say, *Woe*, &c. H.

grievous. But I said: Truly this is my own evil, and I will bear it.

20 My tabernacle is laid waste, all my cords are broken: my children are gone out from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 Because the pastors have done foolishly, and have not sought the Lord: therefore have they not understood, and all their flock is scattered.

22 Behold the sound of a noise cometh, a great commotion out of the land of the north: to make the cities of Juda a desert, and a dwelling for dragons.

23 I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps.

24 Correct me, O Lord, but yet with judgment: and not in thy fury, lest thou bring me to nothing.

25 Pour out thy indignation upon the nations that have not known thee, and upon the provinces that have not called upon thy name: because they have eaten up Jacob, and devoured him, and consumed him, and have destroyed his glory.

CHAP. XI.

The prophet proclaims the covenant of God: and denounces evils to the obstinate transgressors of it. The conspiracy of the Jews against him, a figure of their conspiracy against Christ.

THE word that came from the Lord to Jeremias, saying:

2 Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem,

3 And thou shalt say to them: Thus saith the Lord, the God of Israel: Cursed is the man that shall not hearken to the words of this covenant,

4 Which I commanded your fathers, in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your God:

5 That I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered, and said: Amen, O Lord.

6 And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of this covenant, and do them:

7 For protesting, I conjured your fathers in the day that I brought them out of the land of Egypt, even to this

day: rising early, I conjured them, and said: Harken ye to my voice:

8 And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

9 And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem.

10 They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda, have made void my covenant, which I made with their fathers.

11 Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape and they shall cry to me, and I will not hearken to them.

12 And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction.

13 ^aFor according to the number of thy cities were thy gods, O Juda: and according to the number of thy streets of Jerusalem, thou hast set up altars of confusion, altars to offer sacrifice to Baalim.

14 ^bTherefore do not thou pray for this people, and do not take up praise and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

15 What is the meaning, that my beloved hath wrought much wickedness in my house? shall the holy flesh take away from thee thy crimes, in which thou hast boasted?

16 The Lord called thy name, a plentiful olive-tree, fair, fruitful, and beautiful: at the noise of a word, a great fire was kindled in it, and the branches thereof are burnt.

17 And the Lord of hosts, that planted thee, hath pronounced evil against thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim.

18 But thou, O Lord, hast shown me, and I have known: then thou showedst me their doings.

19 And I *was* as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more.

^a Supra, ii. 28.

^b Supra, vii. 16; infra, xiv. 11.

VER. 23. *The way, &c.* Notwithstanding man's free-will, yet he can do no good without God's help, nor evil without his permission. So that, in the present case, all the evils which Nabuchodonosor was about to bring upon Jerusalem, could not have come but by the will of God. Ch. W.—This prince succeeds by thy order. Theod.—Yet chastise us as a father, and leave us not to his fury. Ver. 24. C.

VER. 24. *Judgment.* Chap. xxx. 11; Psal. vi. 1. Justice is not contrary to mercy. C.

VER. 25. *Glory.* This is repeated from Psal. lxxviii. 6. M.—The prophet supposes that these nations will not repent, and that their sins are more enormous. To see God's people treated with greater severity might scandalize the weak, while infidels would take occasion to abuse their own impunity. C.

CHAP. XI. VER. 4. *Fathers.* God chooses his people for obedience, not for kindred, &c. S. Jer. W.

VER. 6. *Cities,* or to those who come thence to the temple, that all may know.

VER. 8. *Brought;* or "will bring," seems preferable. What does the history

of God's people till the captivity exhibit, but scenes of disorder and of succeeding misery? C.

VER. 11. *To them,* for a long time. Yet they must not despair, or have recourse to idols, (ver. 12,) or witches. 1 Kings xxviii.

VER. 13. *Confusion.* Thus he contemptuously denotes *Baalim*. Chap. iii. 24. C.

VER. 15. *Beloved, dilectus.* Heb. and Sept. have the fem. Chal. "people." They presumptuously thought that they would be freed from all their abominations by partaking of the sacrifices. C.—But the offerings of such are not accepted. M.

VER. 16. *Burnt,* by lightning. The olive was a most useful and beautiful tree.

VER. 18. *Showedst me.* He insinuates that something more than what appears must be understood. Theod.—All Christians explain what follows of Jesus Christ, (S. Jer. W.) whom Jeremias prefigured in his sufferings. C.

VER. 19. *Meek:* pet lamb. The Arabs still keep one in their houses. 2 Kings xii. 3. Bochart, ii. 46. C.—*Knew.* I acted as if I had been ignorant. M.—Ye

20 *But thou, O Lord of sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause.

21 Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say: Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands.

22 Therefore thus saith the Lord of hosts: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die by famine.

23 And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

CHAP. XII.

The prosperity of the wicked shall be but for a short time. The desolation of the Jews for their sins. Their return from their captivity.

THOU indeed, O Lord, art just, if I plead with thee, ^bbut yet I will speak what is just to thee: 'Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly?

2 Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

3 And thou, O Lord, hast known me; thou hast seen me, and proved my heart with thee: gather them together as sheep for a sacrifice, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they have said: He shall not see our last end.

5 If thou hast been wearied with running with footmen, how canst thou contend with horses? and if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan?

6 For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice: believe them not when they speak good things to thee.

7 I have forsaken my house, I have left my inheritance: I have given my dear soul into the hand of her enemies.

8 My inheritance is become to me as a lion in the wood: it hath cried out against me, therefore have I hated it.

* *Infra*, xvii. 10, and xx. 12.

Christ foretold his sufferings. Matt. xx. 13, &c. W.—*Bread*. Christ, the bread of life, was nailed to the disgraceful wood. S. Jer. S. Greg. Mor. iii. 12.—They threaten to beat him, (De Dieu,) or to mix a poisonous wood with his food. C. M.

VER. 20. *Sabaoth*. That is, of hosts or armies; a name frequently given to God, in the Scriptures.—*Thy revenge*. This was rather a prediction of what was to happen, with an approbation of the Divine justice, than an imprecation. Ch.—He speaks of the impenitent, (S. Jer.,) and wishes they may be converted.

VER. 21. *Life*. What precedes was spoken concerning the prophet, though it regarded Christ also in a proper but more elevated sense. C.

CHAP. XII. VER. 1. *Is just*. Heb. "judgment." Sept. "I will make my apology to thee." Jeremias had been grievously persecuted by his countrymen: he therefore mentions a subject which has been the source of much perplexity. The success of the wicked is a temptation for weak souls. See Job xxi.; Psal. lxxii. 3; Hab. i. 13. C.

VER. 2. *Reins*. They have thy name in their mouth, but not in their heart. Isa. xxix. 13; Matt. xv. 8.

VER. 4. *Mourn*? Is not this a proof of my providence in chastising Juda? This famine is specified chap. viii. 13, and xiv. 4. C.

VER. 5. *Horses*. If thou hast been terrified at the threats of thy fellow citizens, how wilt thou withstand those of Jerusalem (M.)? or he speaks to Juda,

9 Is my inheritance to me as a speckled bird? is it as a bird dyed throughout? come ye, assemble yourselves, all ye beasts of the earth; make haste, to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness.

11 They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate: because there is none that considereth in the heart.

12 The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.

13 They have sown wheat, and reaped thorns: they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord, against all my wicked neighbours, that touch the inheritance that I have shared out to my people Israel: Behold, I will pluck them out of their land, and I will pluck the house of Juda out of the midst of them.

15 And when I shall have plucked them out, I will return, and have mercy on them: and I will bring them back every man to his inheritance, and every man into his land.

16 And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name: The Lord liveth, as they have taught my people to swear by Baal: that they shall be built up in the midst of my people.

17 But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

CHAP. XIII.

Under the figure of a linen girdle is foretold the destruction of the Jews. Their obstinacy in sin brings all miseries upon them.

THUS saith the Lord to me: Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shall not put it into water.

2 And I got a girdle according to the word of the Lord, and put it about my loins.

3 And the word of the Lord came to me the second time, saying:

4 Take the girdle which thou hast got, which is about

^b Psal. li. 6.—Job xxi. 7; Hab. i. 13.

who would not be able to resist the Chaldees, since the Philistines, &c. had routed the Jews, though destitute of cavalry. C.

VER. 6. *To thee*. Edom, &c., made a league with Sedecias, which they broke. They always bore a hatred to the Jews, though sprung from the same stock. Chap. xxvii. 1; Lam. iv. 21. C.

VER. 7. *Soul*; people, (H.) whose punishment was decreed. Say not, therefore, that the wicked always prosper.

VER. 9. *As a*. Sept. "a den of the hyena;" Alex. "robbers." Grabe inserts, "or a den around it?" H.—They have read *āuss*, "a den," instead of *ait*, "a bird." Bochart, (iii. 11,) however, shows that the latter word denotes various wild beasts, and nearly follows the Sept.

VER. 11. *Heart*, to seek God and the cause of their misfortunes.

VER. 14. *Land*. Nabuchodonosor led the Ammonites, &c. into captivity, five years after the Jews. Jos. Ant. x. 11. C.

VER. 16. *People*. After the captivity converts were more cherished. Yet the predictions concerning the call of the Gentiles were accomplished only by the preaching of the gospel. C.

CHAP. XIII. VER. 1. *Girdle*, usually worn by women. S. Jer. Exod. xxviii. 42.—It denoted the Jews, who became more corrupt during the captivity (ver. 7, 11); so that God delivered them out of his pure mercy. Thus He explains this prophetic action. C.—*Loins*. God cherished his people M.

thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock.

5 And I went and hid it by the Euphrates, as the Lord had commanded me.

6 And it came to pass after many days, that the Lord said to me: Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

7 And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it: and behold, the girdle was rotten, so that it was fit for no use.

8 And the word of the Lord came to me, saying:

9 Thus saith the Lord: After this manner will I make the pride of Juda, and the great pride of Jerusalem to rot.

10 This wicked people, that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to adore them: and they shall be as this girdle, which is fit for no use.

11 For as the girdle sticketh close to the loins of a man, so have I brought close to me all the house of Israel, and all the house of Juda, saith the Lord: that they might be my people, and for a name, and for a praise, and for a glory: but they would not hear.

12 Thou shalt speak therefore to them this word: Thus saith the Lord, the God of Israel: Every bottle shall be filled with wine. And they shall say to thee: Do we not know that every bottle shall be filled with wine?

13 And thou shalt say to them: Thus saith the Lord: Behold, I will fill all the inhabitants of this land, and the kings of the race of David that sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them.

15 Hear ye, and give ear. Be not proud, for the Lord hath spoken.

16 Give ye glory to the Lord your God, before it be lark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

17 But if you will not hear this, my soul shall weep in secret for *your* pride: *weeping, it shall weep, and my eyes shall run down with tears, because the flock of the Lord is carried away captive.

18 Say to the king, and to the queen: Humble yourselves, sit down: for the crown of your glory is come down from your head.

19 The cities of the south are shut up, and there is

* Lam. i. 2.

VER. 4. *Euphrates*, above 150 leagues distant. Some think this was only to be done in spirit: but it is generally supposed that the prophet made this long journey twice.—Such prophetic actions make a deeper impression than words. Heb. i. The ingratitude of the people is here described, to chap. xxi. W.

VER. 9. *Rot*. I will bring them low. M.—They shall see that all their dependence must be on the Divine mercy.

VER. 12. *Bottle*, of earthen ware. Chap. xxv. 27.—Every man shall suffer. Ver. 13. H.—This is another prophetic similitude denoting extreme perplexity. W.—*Do*. They deride the prophet, as if he said nothing worthy of notice. M.

VER. 18. *Queen*; Nohesta, mother of Joachim, or to the consort of Sedecias. C.—Sept. “to the princes.” H.

VER. 19. *South*, belonging to Juda (C.); or Egypt will afford no protection. Tournemine. Chap. xxxvii. 3. 10.

none to open them: all Juda is carried away captive with an entire captivity.

20 Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

21 What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed *them* against thy own head: shall not sorrows lay hold on thee, as a woman in labour?

22 And if thou shalt say in thy heart: Why are these things come upon me? ^bFor the greatness of thy iniquity, thy nakedness is discovered, the soles of thy feet are defiled.

23 If the Ethiopian can change his skin, or the leopard his spots: you may also do well, when you have learned evil.

24 And I will scatter them as stubble, which is carried away by the wind in the desert.

25 This *is* thy lot, and the portion of thy measure from me, saith the Lord, because thou hast forgotten me, and hast trusted in falsehood.

26 Wherefore I have also bared thy thighs against thy face, and thy shame hath appeared.

27 I have seen thy adulteries, and thy neighing, the wickedness of thy fornication: and thy abominations upon the hills in the field. Woe to thee, Jerusalem, wilt thou not be made clean after me: how long yet?

CHAP. XIV.

A grievous famine: and the prophet's prayer on that occasion. Evils denounced to false prophets. The prophet mourns for his people.

THE word of the Lord, that came to Jeremias, concerning the words of the drought.

2 Juda hath mourned, and the gates thereof are fallen, and are become obscure on the ground, and the cry of Jerusalem is gone up.

3 The great ones sent their inferiors to the water, they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

4 For the destruction of the land, because there came no rain upon the earth, the husbandmen were confounded, they covered their heads.

5 Yea, the hind also brought forth in the field, and left it: because there was no grass.

6 And the wild asses stood upon the rocks, they snuffed up the wind like dragons, their eyes failed because there was no grass.

7 If our iniquities have testified against us, O Lord, do thou it for thy name's sake, for our rebellions are many we have sinned against thee.

^b Infra, xxx. 14.

VER. 20. *North*: ye Chaldees. H.—Heb. and Sept. “see those who come.”

VER. 22. *Defiled*. Thou art exposed to the brutality of the soldiers.

VER. 23. *Evil*. Bad habits are a sort of second nature. I speak in vain. C.

VER. 26. *Appeared*. Thou art treated as a wretched and vile captive. H.

VER. 27. *Me*; to serve me. M.

CHAP. XIV. VER. 1. *Drought*, during the last siege, (ver. 18. S. Jer.), or after the captivity of Jechonias (chap. viii. 13); though the famine might happen in the days of Josias. Joel i. C.—This scourge was in punishment of sin, and signified the privation of grace. W.

VER. 3. *Water*. Siloe was the only spring near, and it was often dry, (S. Jer.), though it was formerly abundant, (Jos. Bel. vi. 6,) as well as the fountain of Gehon. The city was furnished with cisterns. C.—But all was now dry. H.—*Heads*; mourning. 2 Kings xv. 30.

8 O expectation of Israel, the Saviour thereof in time of trouble: why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge?

9 Why wilt thou be as a wandering man, as a mighty man that cannot save? but thou, O Lord, art among us, and thy name is called upon us, forsake us not.

10 Thus saith the Lord to this people, that have loved to move their feet, and have not rested, and have not pleased the Lord: He will now remember their iniquities, and visit their sins.

11 And the Lord said to me: "Pray not for this people for *their* good.

12 When they fast I will not hear their prayers; and if they offer holocausts and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence.

13 And I said: Ah, ah, ah, O Lord God: the prophets say to them: "You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place.

14 And the Lord said to me: "The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination and deceit, and the seduction of their own heart.

15 Therefore, thus saith the Lord, concerning the prophets, that prophesy in my name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy, shall be cast out in the streets of Jerusalem, because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons, and their daughters, and I will pour out their own wickedness upon them.

17 And thou shalt speak this word to them: "Let my eyes shed down tears night and day, and let them not cease because the virgin daughter of my people is afflicted with a great affliction, with an exceedingly grievous evil.

18 If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The prophet also, and the priest, are gone into a land which they knew not.

19 Hast thou utterly cast away Juda, or hath thy soul

abhorred Sion? why then hast thou struck us, so that there is no healing for us? "we have looked for peace, and there is no good: and for the time of healing, and behold trouble.

20 We acknowledge, O Lord, our wickedness, the iniquities of our fathers, because we have sinned against thee.

21 Give us not to be a reproach, for thy name's sake, and do not disgrace in us the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the graven things of the Gentiles that can send rain? or can the heavens give showers? art not thou the Lord our God, whom we have looked for? for thou hast made all these things.

CHAP. XV.

God is determined to punish the Jews for their sins. The prophet's complaint, and God's promise to him.

AND the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth.

2 And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: "Such as are for death, to death: and such as *are* for the sword, to the sword: and such as *are* for famine, to famine: and such as *are* for captivity, to captivity.

3 And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth to devour and to destroy.

4 And I will give them up to the rage of all the kingdoms of the earth: "because of Manasses, the son of Ezechias, the king of Juda, for all that he did in Jerusalem.

5 For who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of entreating thee.

7 And I will scatter them with a fan in the gates of the land: I have killed and destroyed my people, and yet they are not returned from their ways.

* Supra, vii. 16, and xi. 14.—b Supra, v. 12; Infra, xxiii. 17.—c Infra, xxix. 9.

d Lam. i. 16, and ii. 18.—e Supra, viii. 15.—f Zac. xi. 9.—g 4 Kings xxi. 7, and 12.

VER. 7. *Sake.* We have the honour to be called thy people. We urge no merit of our own.

VER. 8. *Lodge.* The Fathers apply this to our Saviour in a spiritual sense. C.

VER. 9. *Wandering.* Sept. "sleeping" (H.); or as a boaster, who thinks himself strong. W.—*Upon us* Shall strangers rule over thy people?

VER. 10. *Rested.* They are inconstant, fond of novelties, and apply to idols.

VER. 11. *Good,* that the drought may be removed. C. See chap. vii. 16, and xi. 14. M.—"It is folly to pray for him who has sinned unto death," (S. Jer. 1 John v. 16,) by final impenitence. C.

VER. 13. *Ah.* Heb. has only one exclamation, or three letters, which Aquila renders, Ah, ah, ah. Chap. i. 6; Ezech. iv. 14. H.—Jeremias lays the blame on false prophets. C.

VER. 17. *My.* Sept. "your eyes." Jeremias shows by his tears the future adversity. C.

VER. 18. *Famine.* Under Jechonias many were slain, and the chiefs carried into captivity. 4 Kings xxiv. 12.

CHAP. XV. VER. 1. *If.* The Geneva Bible reads corruptly, "Though Moses . . stood," contrary to Heb. and Gr. W.—*And Samuel.* These two had shown a particular love for the people. Exod. xxxii., and 2 Kings xii. C.—Ezechiel (xiv. 14) specifies Noe, Daniel, and Job, who were eminent for sanctity. Daniel was still alive. Yet God will not grant their request; and he forbids his

prophet to pray for those who were resolved not to repent. Chap. xiv. 11. H.—Their punishment was fixed, and God will not remit it at the request either of the living or of the dead. Hence it is evident that the dead could and did sometimes make intercession, otherwise they would not here be mentioned. To evade this argument, Prot., in the Geneva Bible, suppose God's "meaning to be, that if there were any man living, moved with so great zeal towards the people as were these two, yet he would not grant their request, for so much as he had determined the contrary." Yet surely Jeremias, Daniel, &c. had a similar zeal; and therefore the text speaks of Moses and Samuel in a state of happiness, where their charity is greater than in this life, as S. Jer., S. Chrys., (hom. 1, in 1 Thess. i.,) and S. Greg. (Mor. ix. 12) explain it. W.

VER. 3. *Kinds* of persecutors, the sword, &c. C.

VER. 4. *Rage.* Heb. "agitation." C.—Sept. "necessities." Prot. "to be removed into all," &c. H.—This the event verified. Isa. xi. 11.—*Manasses.* Though he obtained pardon, the people would not imitate his repentance. A dreadful warning for princes! C.

VER. 5. *Peace.* All will abhor thee. C.

VER. 6. *Entreating thee.* Heb. "of being entreated" (S. Jer.); or, "of repenting," and suspending the effects of my wrath. C.—Sept. "I will no longer spare them." H.

VER. 7. *Will,* or "have scattered" the ten tribes, and many of Juda, before the last siege. C.

8 Their widows are multiplied unto me above the sand of the sea: I have brought upon them against the mother of the young man, a spoiler at noon-day: I have cast a terror on a sudden upon the cities.

9 *She that hath borne seven is become weak, her soul hath fainted away: her sun is gone down, while it was yet day: she is confounded, and ashamed: and the residue of them I will give up to the sword in the sight of their enemies, saith the Lord.

10 Woe is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury, yet all curse me.

11 The Lord saith to me: Assuredly it shall be well with thy remnant, assuredly I shall help thee in the time of affliction, and in the time of tribulation, against the enemy.

12 Shall iron be allied with the iron from the north, and the brass?

13 Thy riches and thy treasures I will give unto spoil or nothing, because of all thy sins, even in all thy borders.

14 And I will bring thy enemies out of a land which thou knowest not: for a fire is kindled in my rage, it shall burn upon you.

15 O Lord, thou knowest, remember me, and visit me, and defend me from them that persecute me, do not defend me in thy patience: know that for thy sake I have suffered reproach.

16 Thy words were found, and I did eat them, and thy word was to me a joy and gladness of my heart: for thy name is called upon me, O Lord God of hosts.

17 I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats.

18 Why is my sorrow become perpetual, and my wound desperate, so as to refuse to be healed? it is become to me as the falsehood of deceitful waters that cannot be trusted.

19 Therefore, thus saith the Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face: and if thou wilt separate the precious from the

vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them.

20 And I will make thee to this people as a strong wall of brass: and they shall fight against thee, and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.

CHAP. XVI.

The prophet is forbid to marry. The Jews shall be utterly ruined for their idolatry: but shall at length be released from their captivity, and the Gentiles shall be converted.

AND the word of the Lord came to me, saying:

2 Thou shalt not take thee a wife, neither shalt thou have sons, and daughters, in this place.

3 For thus saith the Lord concerning the sons and daughters, that are born in this place, and concerning their mothers that bore them: and concerning their fathers, of whom they were born in this land:

4 They shall die by the death of grievous illnesses they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air and for the beasts of the earth.

5 For thus saith the Lord: Enter not into the house of feasting, neither go thou to mourn, nor to comfort them: because I have taken away my peace from this people, saith the Lord, my mercy and commiserations.

6 Both the great and the little shall die in this land: they shall not be buried nor lamented, and men shall not cut themselves, nor make themselves bald for them.

7 And they shall not break bread among them to him that mourneth, to comfort him for the dead: neither shall they give them to drink of the cup, to comfort them for their father and mother.

8 And do not thou go into the house of feasting, to sit with them, and to eat and drink:

9 For thus saith the Lord of hosts, the God of Israel. Behold, I will take away out of this place, in your sight,

* 1 Kings ii. 5.—b Amos viii. 9.

c Psal. i. 1, and xxv. 4.—d Infra, xxx. 15.

VER. 8. *Man*, or "a spoiler of the young man," (H.) so that the *widows* shall also be deprived of her children. Heb. "the young spoiler," Nabuchodonosor.

VER. 9. *Seven*: many. It is not common for a mother to lose so numerous a family; yet such shall be the misfortune of Jewish parents. The synagogue shall decrease.—*Day*. Her prosperity shall end on a sudden. C.

VER. 10. *Strife*. Jeremias was under continual persecution, (M.) yet ceased not to reprimand the wicked. H.

VER. 11. *Remnant*; posterity, (C.) or rather possessions, as the prophet never married. Chap. xvi. 2. H.—God assures him that he shall be protected. M.—The Chaldees treated him with respect. Chap. xxxix. 2, and xl. 1. Sedecias and the people had often recourse to him.

VER. 12. *Iron*. Shall the *iron* (that is, the strength of Juda) stand against the stronger iron of the north, (that is, of Babylon,) or enter into an alliance upon equal footing with it? No, certainly: but it must be broken by it. Ch.

VER. 14. *Bring*. Sept. "enslave thee to thy," &c. Chal. "thou shalt serve." H.

VER. 15. *Patience*. That is, let not thy patience and long-suffering, which thou usest towards sinners, keep thee from making haste to my assistance. Ch.—He is actuated by a zeal for God's glory. C.—He is afraid of his own weakness, and begs to be delivered shortly. Psal. xii. 2. W.

VER. 16. *Eat them*. I received them most cordially, (Ezec. iii. 1. H.) as one who is hungry.—*Upon me*. I was recognised as the prophet of the Lord.

VER. 17. *Jesters*, who deride religion, (Psal. i. 1,) or sport away their time. C.—*Hand*, through vanity. Lit. "and I boasted of." H.—I rejoiced in suffering, as this prophet. Many (C.) supply *nor* from the former part of the sentence.

M.—*Threats*. I could not refrain from admonishing the people of their ways, (H.) which I would not countenance by my presence. C.

VER. 18. *Trusted*. It is not cured as soon as might be expected. H.—It continually breaks out again, (M.) like a bog not properly drained. H.

VER. 19. *Converted*, and cease to fear the people (C.); and confide in my precious words, (H.) despising the vile threats of the people. M.—*Mouth*; interpreter. Exod. iv. 16. Chal. "If thou wilt recall the wicked into the way of justice, thou shalt fulfil my will." See S. Jer. in Psal. cv. 32.

CHAP. XVI. VER. 2. *Place*. It was going to be destroyed, and the cares of a family might interrupt the prophet. The Fathers believe that Jeremias never married, (see S. Jer. in chap. xxiii. Isidor.,) which was then a rare example. C.—He always lived a single life, and not only in time of tribulation. S. Jer. c. Jov 1. W.—The Church enforces this *law of God* for her sacred ministers, in subdeacons and the higher orders. S. Paul shows the propriety of such a regulation, (1 Cor. vii.,) which innovators deem unnatural and tyrannical. How then could God enforce it once? With his grace we may observe celibacy like Jeremias. H.

VER. 4. *Illnesses*, denoting God's wrath. S. Jer.—*Earth*. The privation of sepulture was accounted one of the greatest evils.

VER. 5. *Feasting*: usual at burials for all relations. C.

VER. 6. *Cut*. Moses prohibited this being done in honour of Adonis. Lev xix. 27; Deut. xiv. 1; Ezech. xxvii. 31.

VER. 7. *Cup*. Most exquisite things were sent on such occasions. Buxtorf Syn. 35. Prov. xxxi. 6; Tob. iv. 18; John xi. 19.

VER. 8. *Feasting*. Heb. "of drinking," in times of joy.

and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And when thou shalt tell this people all these words, and they shall say to thee: "Wherefore hath the Lord pronounced against us all this great evil? what is our iniquity? and what is our sin, that we have sinned against the Lord our God?"

11 Thou shalt say to them: Because your fathers forsook me, saith the Lord: and went after strange gods, and served them, and adored them: and they forsook me, and kept not my law.

12 "And you also have done worse than your fathers: for behold every one of you walketh after the perverseness of his evil heart, so as not to hearken to me.

13 So will I cast you forth out of this land, into a land which you know not, nor your fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

14 Therefore, behold the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the land of Egypt.

15 But, The Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

16 Behold, I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For my eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes.

18 And I will repay first their double iniquities, and their sins: because they have defiled my land with the carcasses of their idols, and they have filled my inheritance with their abominations.

19 O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

^a Supra, v. 19.—^b Supra, vii. 26.—^c Isa. xxx. 2, and xxxi. 1; Infra, xlviii. 7.

VER. 12. *Fathers.* Hence you are justly partakers of their punishment. Matt. xxiii. 32. C.

VER. 13. *Gods.* *Elohim*, "masters," &c. Chap. xvii. 4. Chal. "idolatrous nations."

VER. 15. *Fathers.* He joins consolation with distressing predictions, and alludes to the redemption of mankind, of which the return of the Jews was the most striking pledge.

VER. 16. *Rocks.* They shall be found in all their lurking-places. Ezech. xii. 12; Hab. i. 4. C.—The apostles shall save them. Orig.—The Medes and Persians shall grant them liberty; or rather Nabuchodonosor shall fish at first, and afterwards hunt or destroy more of the Jews. C.

VER. 18. *Double:* enormous. H. Chap. xvii. 18.—I will punish them doubly. —*Carcasses.* So he styles the victims, or idols, the representations of dead men.

VER. 19. *Them.* After the captivity many were converted. Esth. viii., and 1 Esd. vi. 21. But this was nothing in comparison with the crowds which embraced the gospel.

VER. 20. *Make gods.* This consideration alone suffices to show their absurdity. C.

VER. 21. *Power,* in taking vengeance on idolatry.—*Lord.* "He who is" (C.); *Jews.* H.

CHAP. XVII. VER. 1. *The.* Grabe (de Vit. p. 8) observes that the first four verses were omitted in the Sept. by some careless transcriber, long before the days of Origen, who restored them from the Heb. and other Gr. versions. On

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold I will this once cause them to know, I will show them my hand and my power: and they shall know that my name is the Lord.

CHAP. XVII.

For their obstinacy in sin the Jews shall be led captive. He is cursed that trusteth in flesh: God alone searcheth the heart, giving to every one as he deserves. The prophet prayeth to be delivered from his enemies: and preacheth up the observance of the sabbath.

THE sin of Juda is written with a pen of iron, with the point of a diamond, it is graven upon the table of their heart, upon the horns of their altars.

2 When their children shall remember their altars, and their groves, and their green trees upon the high mountains,

3 Sacrificing in the field: I will give thy strength, and all thy treasures to the spoil, and thy high places for sin in all thy borders.

4 And thou shalt be left stript of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou knowest not: because thou hast kindled a fire in my wrath, it shall burn for ever.

5 Thus saith the Lord: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

6 "For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence.

8 "And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.

9 The heart is perverse above all things, and unsearchable, who can know it?

10 I am the Lord "who search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices.

11 As the partridge hath hatched eggs which she did

^d Infra, xlviii. 6.—^e Psal. i. 3.—^f 1 Kings xvi. 7; Psal. vii. 10; Apoc. ii. 23.

such occasions his work was very useful; but the marks being soon neglected, great confusion ensued. S. Jer. Kennicott, Dis. 2.—Grabe has restored these verses in his edition. H.—Eusebius (Dem. 10) and Theodoret acknowledged them; and Nobilius found the first verse thus expressed in many copies, (C.) as it is in Grabe: "The sin of Juda is expressed in writing with a finger nail of adamant, cleaving to the breast of," &c. H.—*Altars*, to appear more conspicuously to the latest times. C.

VER. 4. *Be left.* Prot. "discontinue from thine," &c. H.—The land shall have its sabbaths, which thou wouldst not allow. Chal. Exod. xxii. 11; Lev. xxvi. 34.

VER. 5. *Thus.* Sept. continue from the last chap., "cursed," &c. H.—Sedecias had formed alliances with several princes, instead of turning to the Lord. Chap. xxvii. and xxxvii. C.

VER. 6. *Tamaric.* A barren shrub, that grows in the driest parts of the wilderness. Ch.—*Arôr* denotes some sort (H.) of "useless wood." Sym. See chap. xlviii. 6; Isa. xvii. 2.

VER. 9. *Perverse.* Sept. "deep."—*Unsearchable.* Sept. "man, who shall know him?" H.—God alone can search the heart by his own power. He enables saints to do it by the light of glory, or of prophecy; as Eliseus and S. Peter knew secret transactions. W.

VER. 11. *Partridge.* Heb. *kra*, (H.) may mean the "coucou." The *kra* lays many eggs, all of which she does not hatch. C.—Prot. "As the partridge sitteth on eggs, and hatcheth them not," &c. H.—It is rare that all produce birds; so the unjust do not succeed (C.) in the end. H.

not lay: *so is* he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

12 A high and glorious throne from the beginning *is* the place of our sanctification:

13 O Lord, the hope of Israel: all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters.

14 Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.

15 Behold, they say to me: Where is the word of the Lord? let it come.

16 And I am not troubled, following thee for my pastor, and I have not desired the day of man, thou knowest. That which went out of my lips, hath been right in thy sight.

17 Be not thou a terror unto me, thou art my hope in the day of affliction.

18 Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them.

19 Thus saith the Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem:

20 And thou shalt say to them: Hear the word of the Lord, ye kings of Juda, and all Juda, and all the inhabitants of Jerusalem, that enter in by these gates.

21 Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath-day: and bring them not in by the gates of Jerusalem.

22 And do not bring burdens out of your houses on the sabbath-day, neither do ye any work: sanctify the sabbath-day, as I commanded your fathers.

23 But they did not hear, nor inclined their ear: but hardened their neck, that they might not hear me, and might not receive instruction.

24 And it shall come to pass: if you will hearken to me, saith the Lord, to bring in no burdens by the gates of this city on the sabbath-day: and if you will sanctify the sabbath-day, to do no work therein:

25 Then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, and riding in chariots and on horses, they and their princes, the men of Juda, and the inhabitants of Jerusalem: and this city shall be inhabited for ever.

26 And they shall come from the cities of Juda, and

from the places round about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the south, bringing holocausts, and victims, and sacrifices, and frankincense, and they shall bring in an offering into the house of the Lord.

27 But if you will not hearken to me, to sanctify the sabbath-day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath-day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

As clay in the hand of the potter, so is Israel in God's hand. He pardoneth penitents, and punisheth the obstinate. They conspire against Jeremias, for which he denounceth to them the miseries that hang over them.

THE word that came to Jeremias from the Lord, saying:

2 Arise, and go down into the potter's house, and there thou shalt hear my words.

3 And I went down into the potter's house, and behold he was doing a work on the wheel.

4 And the vessel was broken which he was making of clay with his hands: and turning, he made another vessel, as it seemed good in his eyes to make it.

5 Then the word of the Lord came to me, saying:

6 ^aCannot I do with you, as this potter, O house of Israel, saith the Lord? behold as clay *is* in the hand of the potter, so are you in my hand, O house of Israel.

7 I will suddenly speak against a nation, and against a kingdom, ^bto root out, and to pull down, and to destroy it.

8 If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them.

9 And I will suddenly speak of a nation and of a kingdom, to build up and plant it.

10 If it shall do evil in my sight, that it obey not my voice: I will repent of the good that I have spoken to do unto it.

11 Now, therefore, tell the men of Juda, and the inhabitants of Jerusalem, saying: Thus saith the Lord: Behold I frame evil against you, and devise a device against you: ^clet every man of you return from his evil way, and make ye your ways and your doings good.

12 And they said: We have no hopes: for we will go after our own thoughts, and we will do every one according to the perverseness of his evil heart.

13 Therefore, thus saith the Lord: Ask among the nations: Who hath heard such horrible things, as the virgin of Israel hath done to excess?

^a Isa. xlv. 9; Rom. ix. 20.—^b Supra, i. 10.

^c 4 Kings xvii. 13; infra, xxv. 5, and xxxv. 15; Jonas iii. 9.

VER. 12. *Throne.* The temple. We may also read, "O high," &c. Chap. xiv. 21.

VER. 15. *Come.* We have several instances of such impious sarcasms. Isa. xxviii. 10, and xxxiv. 13; Amos ii. 12; Mic. ii. 6. C.

VER. 16. *Troubled.* Heb. "in haste to be a pastor after thee." Chal. "I delayed not, at thy command, to announce thy truths to them." Chap. i. 6. Jeremias was aware of the dangers attending his office, yet not dismayed.—*Day:* approbation, (1 Cor. iv. 3,) or advantages of the world. C.

VER. 18. *Let them be confounded, &c.* Such expressions as these in the writings of the prophets are not to be understood as imprecations proceeding from malice or desire of revenge, but as prophetic predictions of evils that were about to fall upon impenitent sinners, and approbations of the ways of Divine justice. Ch.

VER. 19. *Gate of the palace.* or that by which the kings entered the temple, on the west.

VER. 21. *Souls.* Those who broke the sabbath were to die. Exod. xxx. 15. Num. xv. 32.—*Burdens,* or servile work. C.

VER. 25. *David.* I will observe my covenant. 2 Kings vii. 12.—*Horses;* prosperity, (M.) provided this law, as well as all the rest, be observed. H.

VER. 26. *Sacrifices.* Heb. *monēe*, (H.) "offerings" of flour, wine, &c. C.

VER. 27. *Fire,* by means of Nabuzardan. M.—The city shall be entirely destroyed. C.

CHAP. XVIII. VER. 2. *Potter's.* Thus God would show his dominion over all. Rom. ix. 21.

VER. 4. *Broken.* So Providence ordered it. S. Jer.—How ought this idea to humble man! C.

VER. 8. *Shall repent,* having free-will, though prevented by grace. S. Jer.

VER. 12. *Hopes.* Chap. ii. 25. Sept. "we are valiant men." H.

VER. 14. *Snow.* It continues on Libanus seven or eight months. (Le Roques.

14 Shall the snow of Libanus fail from the rock of the field? or can the cold waters that gush out and run down, be taken away?

15 Because my people have forgotten me, sacrificing in vain, and stumbling in their ways, in ancient paths, to walk by them in a way not trodden:

16 "That their land might be given up to desolation, and to a perpetual hissing: every one that shall pass by it, shall be astonished, and wag his head.

17 As a burning wind will I scatter them before the enemy: I will show them the back, and not the face, in the day of their destruction.

18 And they said: Come, and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words.

19 Give heed to me, O Lord, and hear the voice of my adversaries.

20 Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight, to speak good for them, and to turn away thy indignation from them.

21 Therefore, deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and widows: and let their husbands be slain by death: let their young men be stabbed with the sword in battle.

22 Let a cry be heard out of their houses: for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

23 But thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy wrath do thou destroy them.

CHAP. XIX.

Under the type of breaking a potter's vessel, the prophet foreshoweth the desolation of the Jews for their sins.

THUS saith the Lord: Go, and take a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests:

2 And go forth into the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt proclaim the words that I shall tell thee.

^a *Infra, xix. 8, and xlix. 3, and l. 13.*

3 And thou shalt say: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of Jerusalem. Thus saith the Lord of hosts, the God of Israel: Behold I will bring an affliction upon this place: so that whosoever shall hear it, his ears shall tingle:

4 Because they have forsaken me, and have profaned this place: and have sacrificed therein to strange gods, whom neither they, nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

5 And they have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim: which I did not command, nor speak of, neither did it once come into my mind.

6 Therefore, behold the days come, saith the Lord, that this place shall no more be called Topheth, nor the valley of the son of Ennom, but the valley of slaughter.

7 And I will defeat the counsel of Juda, and of Jerusalem, in this place: and I will destroy them with the sword in the sight of their enemies, and by the hands of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth.

8 ^b And I will make this city an astonishment, and a hissing: every one that shall pass by it, shall be astonished, and shall hiss, because of all the plagues thereof.

9 And I will feed them with the flesh of their sons, and with the flesh of their daughters: and they shall eat every one the flesh of his friend in the siege, and in the distress wherewith their enemies, and they that seek their lives, shall straiten them.

10 And thou shalt break the bottle in the sight of the men that shall go with thee.

11 And thou shalt say to them: Thus saith the Lord of hosts: Even so will I break this people, and this city, as the potter's vessel is broken, which cannot be made whole again: and they shall be buried in Topheth, because there is no other place to bury in.

12 Thus will I do to this place, saith the Lord, and to the inhabitants thereof: and I will make this city as Topheth.

13 And the houses of Jerusalem, and the houses of the kings of Juda, shall be unclean as the place of Topheth: all the houses, upon whose roofs they have sacrificed to all the host of heaven, and have poured out drink-offerings to strange gods.

^b *Supra, xviii. 16; Infra, xlix. 13, and l. 13.*

quoted Univ. Hist. 2, p. 263,) or all the year. (Tacit. Hist. v. 6.) H.—*Away*. Yet my people abandon me, to serve idols! Heb. may have many other senses to the same purpose. Sept. "Shall the mountain springs fail, or snow from Libanus? Shall a stream forcibly driven by the wind, turn aside?" H.—The laws of nature are observed by inanimate things, and shall my people be so foolish as to follow mere vanity?

VER. 17. *Burning*. Heb. *hadin*, "eastern," (H.) coming from Desert Arabia. Exod. x. 13. C.—*Back*. Thus the Lord now treats the synagogue. S. Jer.

VER. 18. *Prophet*. Jeremias will not cease to upbraid us with our transgressions; or we have guides as good as him, and we shall not be left destitute, as he would intimate.—*Tongue*, detraction; or make him suffer for what he says. In all the transactions of this prophet Christ was foreshown (C.); and here particularly the Jews demand the crucifixion. S. Jer. W.

VER. 20. *Remember, &c.* This is spoken in the person of Christ, persecuted by the Jews, and prophetically denouncing the evils that should fall upon them in punishment of their crimes. Ch.

VER. 22. *For*. Prot. "when." H

CHAP. XIX. VER. 1. *Priests*. They were to furnish the vessel, and accompany the prophet. Ver. 10. Sept. "and thou shalt take some of," &c. H.

VER. 2. *Gate*, which must have been to the south-east of Jerusalem, leading to the valley. C.—Sept. "Charseith gate." H.—Here the common people were buried, after the reign of Josias, who contaminated the place where the 'döl Moloc had been adored.

VER. 3. *Tingle*, as if he had heard a sudden noise or clap of thunder. C.

VER. 4. *Profaned*. Lit. "rendered strange." H.—I have no further regard for it.—*Innocents*: their own children. Ver. 5; chap. vii. 31.

VER. 9. *Sons*, to punish them for their cruel sacrifices. S. Jer.—This was verified under Sedecias. Lam. ii. 10, and iv. 10; Ezech. v. 10.

VER. 11. *Again*. The captives indeed returned, so that this must not be urged too much. C.—Yet the Romans strictly fulfilled this prophecy, (S. Jer. Sanctius,) and the city was built in another place, and styled *Ælia*. H.

VER. 13. *Topheth*. This sentence was not in S. Jerom's Heb. copy, but in the Sept., (C.) with some variations (H.): "All the houses of the kings of Juda, like the place of Topheth," is added by the Sept. S. Jer.—In Grabe they agree

14 Then Jeremias came from Topheth, whither the Lord had sent him to prophesy, and he stood in the court of the house of the Lord, and said to all the people :

15 Thus saith the Lord of hosts, the God of Israel : Behold I will bring in upon this city, and upon all the cities thereof, all the evils that I have spoken against it : because they have hardened their necks, that they might not hear my words.

CHAP. XX.

The prophet is persecuted: he denounces captivity to his persecutors, and bemoans himself.

NOW Phassur, the son of Emmer, the priest, who was appointed chief in the house of the Lord, heard Jeremias prophesying these words.

2 And Phassur struck Jeremias, the prophet, and put him in the stocks, that were in the upper gate of Benjamin, in the house of the Lord.

3 And when it was light the next day, Phassur brought Jeremias out of the stocks. And Jeremias said to him : The Lord hath not called thy name Phassur, but fear on every side.

4 For thus saith the Lord : Behold, I will deliver thee up to fear, thee and all thy friends : and they shall fall by the sword of their enemies, and thy eyes shall see it, and I will give all Juda into the hand of the king of Babylon : and he shall carry them away to Babylon, and shall strike them with the sword.

5 And I will give all the substance of this city, and all its labour, and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies : and they shall pillage them, and take them away, and carry them to Babylon.

6 But thou Phassur, and all that dwell in thy house, shall go into captivity, and thou shalt go to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie.

7 Thou hast deceived me, O Lord, and I am deceived, thou hast been stronger than I, and thou hast prevailed : I am become a laughing-stock all the day, all scoff at me.

8 For I am speaking now this long time, crying out *against* iniquity, and I often proclaim devastation : and the word of the Lord is made a reproach to me, and a derision all the day.

* *Infra*, xxiii. 40.

with the present Heb. and Chal., only rendering, "shall be as a place in ruin, for the defilements in all," &c. H.—*Of heaven*: the moon, &c. 4 Kings xxiii. 12.

CHAP. XX. VER. 1. *Son*, or descendant. His father was Melchia. Chap. xxi. 1, and 1 Par. ix. 12. C.—*Chief*; high priest, (Theod.,) or rather a chief officer, (chap. xxix. 25,) or *prince*, (Matt. xxvi. 27. Tolet. Grot.,) whose duty it was to take up impostors. He treated Jeremias in this light. C. See Luke xxiii. 52. H.

VER. 2. *Struck*, or seized. Grot.—*Upper gate*, nearer the temple. C.

VER. 3. *Phassur*. This name signifies, *increase* and *principality*; and therefore is here changed to *Magor-Missabib*, or "fear on every side," to denote the evils that should come upon him in punishment of his opposing the word of God. Ch.

VER. 6. *Lie*. He was therefore a false prophet, and vexed that Jeremias should contradict him. C.

VER. 7. *Thou hast deceived*, &c. The meaning of the prophet is not to charge God with any untruth; but what he calls *deceiving*, was only the concealing from him, when he accepted of the prophetic commission, the greatness of the evils which the execution of that commission was to bring upon him. Ch.—God never promised that he should suffer no persecution. H.—Jeremias might also have supposed that he was to be sent to the Gentiles. Chap. i. 5. S. Jer. in chap. xxv. 18. C.

VER. 8. *Day*. They keep asking where are these enemies from the north, the plagues? &c. C.

9 Then I said : I will not make mention of him, nor speak any more in his name : and there came in my heart as a burning fire, shut up in my bones, and I was wearied, not being able to bear it.

10 For I heard the reproaches of many, and terror on every side : Persecute him, and let us persecute him : from all the men, that were my familiars, and continued at my side : if by any means he may be deceived, and we may prevail against him, and be revenged on him.

11 But the Lord is with me as a strong warrior : therefore, they that persecute me, shall fall, and shall be weak : they shall be greatly confounded, *because they have not understood the everlasting reproach, which never shall be effaced.

12 And thou, O Lord of hosts, ^bprover of the just, who seest the reins and the heart : let me see, I beseech thee, thy vengeance on them : for to thee I have laid open my cause.

13 Sing ye to the Lord, praise the Lord : because he hath delivered the soul of the poor out of the hand of the wicked.

14 ^cCursed be the day, wherein I was born : let not the day in which my mother bore me, be blessed.

15 Cursed be the man that brought the tidings to my father, saying : A man-child is born to thee : and made him greatly rejoice.

16 Let that man be as the cities which the Lord hath overthrown, and hath not repented : let him hear a cry in the morning, and howling at noon-tide :

17 Who slew me not from the womb, that my mother might have been my grave, and her womb an everlasting conception.

18 Why came I out of the womb, to see labour and sorrow, and that my days should be spent in confusion.

CHAP. XXI.

The prophet's answer to the messengers of Sedecias, when Jerusalem was besieged.

THE word that came to Jeremias from the Lord, when king Sedecias sent unto him Phassur, the son of Melchias, and Sophonias, the son of Maasias, the priest, saying :

2 Inquire of the Lord for us, for Nabuchodonosor, king of Babylon, maketh war against us : if so be, the

^b *Supra*, xi. 20, and xvii. 10.—^c Job iii. 2.

VER. 10. *Side*, seeking an opportunity to ruin me, as the Pharisees did our Saviour. Psal. xl. 10. C.

VER. 12. *Let me see*, &c. This prayer proceeded not from hatred or ill-will, but zeal of justice. Ch.—He expresses in a human manner a future punishment.

VER. 13. *Sing*. God having shown that his prayer should be heard, he gives thanks, (C.) and thus shows that what he is going to say proceeds not from impatience. Theod.

VER. 14. *Cursed*, &c. In these and the following words of the prophet, there is a certain figure of speech to express with more energy the greatness of the evils to which his birth had exposed him. Ch.—The wicked would deem the day of his birth *cursed*, or unlucky. M.

VER. 16. *Repented*, his decree for the ruin of Sodom being fixed.—*Noon*. This is more extraordinary than at midnight. Let him always be terrified with dismal sounds. C.

VER. 17. *Who*. Sept. "because He (the Lord. D. T.) slew me not in my mother's womb." H.—Syr., Grot., &c. explain the Heb. in the same sense, though it may also agree with the Vulg., *from the womb*, or as soon as I was born. Oh that I had never seen the light! C.—He abstracts from the effects of original sin. T.

CHAP. XXI. VER. 1. *Sent*, after Nabuchodonosor had returned from Egypt. A. 3415. This consultation should be placed after chap. xxxvii. C.—*Sophonias* the second priest, (chap. xxxvii. 3, and lii. 24,) of the 24th class, (1 Par. xxiv 18.) who was slain at Reblatha. C.

Lord will deal with us according to all his wonderful works, that he may depart from us.

3 And Jeremias said to them: Thus shall you say to Sedecias:

4 Thus saith the Lord, the God of Israel: Behold, I will turn back the weapons of war that are in your hands, and with which you fight against the king of Babylon, and the Chaldeans, that besiege you round about the walls: and I will gather them together in the midst of this city.

5 And I myself will fight against you with an outstretched hand, and with a strong arm, and in fury, and in indignation, and in great wrath.

6 And I will strike the inhabitants of this city; men and beasts shall die of a great pestilence.

7 And, after this, saith the Lord, I will give Sedecias, the king of Juda, and his servants, and his people, and such as are left in this city from the pestilence, and the sword, and the famine, into the hand of Nabuchodonosor, the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he shall strike them with the edge of the sword, and he shall not be moved to pity, nor spare them, nor show mercy to them.

8 And to this people thou shalt say: Thus saith the Lord: Behold, I set before you the way of life, and the way of death.

9 *He that shall abide in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go out, and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil.

10 For I have set my face against this city, for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And to the house of the king of Juda: Hear ye the word of the Lord,

12 O house of David, thus saith the Lord: *Judge ye judgment in the morning, and deliver him that is oppressed by violence out of the hand of the oppressor: lest my indignation go forth like a fire, and be kindled, and there be none to quench it, because of the evil of your ways.

13 Behold, I *come* to thee that dwellest in a valley, upon a rock, above a plain, saith the Lord: and you say: Who shall strike us? and who shall enter into our houses?

14 But I will visit upon you according to the fruit of your doings, saith the Lord: and I will kindle a fire in

the forest thereof: and it shall devour all things round about it.

CHAP. XXII.

An exhortation both to king and people to return to God. The sentence of God upon Joachaz, Joakim, and Jechonias.

THUS saith the Lord: Go down to the house of the king of Juda, and there thou shalt speak this word.

2 And thou shalt say: Hear the word of the Lord, O king of Juda, that sittest upon the throne of David: thou and thy servants; and thy people, who enter in by these gates.

3 Thus saith the Lord: *Execute judgment and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless, and the widow, nor oppress them unjustly: and shed not innocent blood in this place.

4 For if you will do this thing indeed, then shall there enter in, by the gates of this house, kings of the race of David sitting upon his throne, and riding in chariots and on horses, they and their servants, and their people.

5 But if you will not hearken to these words: I swear by myself, saith the Lord, that this house shall become a desolation.

6 For thus saith the Lord to the house of the king of Juda: Thou art to me Galaad, the head of Libanus: *yet* surely I will make thee a wilderness, *and* cities, not habitable.

7 And I will prepare against thee the destroyer and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

8 And many nations shall pass by this city: and they shall say every man to his neighbour: *Why hath the Lord done so to this great city?

9 And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them.

10 Weep not for him that is dead, nor bemoan him with your tears: lament him that goeth away, for he shall return no more, nor see his native country.

11 For thus saith the Lord to Sellum, the son of Josias, the king of Juda, who reigned instead of his father, who went forth out of this place: He shall return hither no more:

12 But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

13 Woe to him that buildeth up his house by injustice

* Infra, xxxviii. 2.—b Infra, xxii. 3.—c Supra, xxi. 12.

VER. 4. *City*. The people shall turn their arms against each other; or rather the Chaldees shall use their weapons to destroy them. C.

VER. 6. *Pestilence*. Sept. "death;" the sword, and various diseases. H.

VER. 7. *To them*. This was verified, chap. lili., and 4 Kings xxiv.

VER. 13. *Valley*. He speaks to Jerusalem, confiding in the strength of her situation, upon rocks, surrounded with a deep valley. Ch.—Lit. "valley, solid and in a plain." H.

VER. 14. *Doings*. Heb. "studies." So "Your studious pursuits" occurs, ver. 12, in many Heb. MSS., though the printed copy have, "their;" and "spoiled" for *apprized*. Kennicott.—*Forest*, the temple, which is called Libanus, (Zac. xi. 21,) and the houses built of cedar-wood, (4 Kings xxv. 9. C.) particularly the royal palace of the *forest*. 3 Kings vii. H.

CHAP. XXII. VER. 1. *Go*. The contents of this chapter are of a more ancient date than those of the foregoing chapter; for the order of time is not always observed in the writings of the prophets. Ch. W.—*King Joakim*, who succeeded Sellum, A. 3394. Usher.

VER. 5. *Myself*, having none greater. Heb. vi. 13. Oaths evince the insincerity of men, who distrust each other; but when God condescends to use them, it shows men's incredulity.—*House*, the temple, or rather the palace, where the king was sitting at the gate. Vor. 2. C.

VER. 6. *Galaad, the head of Libanus*. By Galaad, a rich and fruitful country, is here signified the royal palace of the kings of the house of David; by Libanus, a high mountain abounding in cedar-trees, the populous city of Jerusalem. Ch. W. Theodor.—Both mountains are connected. S. Jer. Strabo, 16.—Yet the proper Galaad was at some distance, and on the side of Ammon very barren. C.

VER. 7. *Prepare*. Lit. *sanctify* (Ch.); as various religious ceremonies were used before the declaration of war, and to know what would be the success. C.—*Cedars*; fine buildings, (ver. 14. C.) and chiefs. H.

VER. 10. *Dead*. He means the good king Josias, who by death was taken away, so as not to see the miseries of his country.—*Away*. Sellum, alias Joachaz, who was carried captive into Egypt. Ch. Ver. 12, and 4 Kings xxiii. 33. C.

and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages.

14 Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermillion.

15 Shalt thou reign, because thou comparest thyself to the cedar? did not thy father eat and drink, and do judgment and justice, and it was then well with him?

16 He judged the cause of the poor and needy for his own good: was it not, therefore, because he knew me, saith the Lord?

17 But thy eyes and thy heart are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

18 Therefore, thus saith the Lord concerning Joakim, the son of Josias, king of Juda: They shall not mourn for him, Alas! my brother, and alas! sister: they shall not lament for him, Alas! my lord, or alas! the noble one.

19 He shall be buried with the burial of an ass, rotten and cast forth without the gates of Jerusalem.

20 Go up to Libanus, and cry: and lift up thy voice in Basan, and cry to them that pass by, for all thy lovers are destroyed.

21 I spoke to thee in thy prosperity: and thou saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard my voice.

22 The wind shall feed all thy pastors, and thy lovers shall go into captivity: and then shalt thou be confounded, and ashamed of all thy wickedness.

23 Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned when sorrows came upon thee, as the pains of a woman in labour?

24 As I live, saith the Lord, if Jechonias, the son of Joakim, the king of Juda, were a ring on my right hand, I would pluck him thence.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of Nabuchodonosor, king of Babylon, and into the hand of the Chaldeans.

26 And I will send thee, and thy mother that bore thee, into a strange country, in which you were not born, and there you shall die:

27 And they shall not return into the land, whereunto they lift up their mind to return thither.

28 Is this man, Jechonias, an earthen and a broken

vessel? is he a vessel wherein is no pleasure? why are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord: Write this man barren, a man that shall not prosper in his days: for there shall not be a man of his seed that shall sit upon the throne of David, and have power any more in Juda.

CHAP. XXIII.

God reproves evil governors; and promises to send good pastors; and Christ himself the Prince of the pastors. He inveighs against false prophets preaching without being sent.

WOE to the pastors, that destroy and tear the sheep of my pasture, saith the Lord.

2 Therefore, thus saith the Lord, the God of Israel, to the pastors that feed my people: You have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you for the evil of your doings, saith the Lord.

3 And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

4 And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord.

5 Behold, the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth.

6 In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord, our just one.

7 Therefore, behold, the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel, out of the land of Egypt:

8 But, The Lord liveth, who hath brought out, and brought hither the seed of the house of Israel, from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

9 To the prophets: My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the presence of the Lord, and at the presence of his holy words.

^a Infra, xxxvi. 30.—^b Eze. xlii. 3, and xxxiv. 2.—^c Supra, iii. 15.—^d Isa. iv. 2, and xl. 11, and xlv. 8;

Infra, xxxiii. 14.; Eze. xxxiv. 23, 24; Dan. ix. 24; John i. 45.—^e Deut. xxxiii. 28. ^f Supra, xvi. 14.

VER. 14. *Wide.* Heb. "measured;" large, and well-proportioned. C.—Heb. *ssossor* (H.) may mean indigo. Jun. C.

VER. 15. *Cedar;* Josias. C.—Shall thy magnificent palaces secure thy empire? H.

VER. 19. *Jerusalem.* Chap. xxxvi. 30. He died indeed *with* or like *his* fathers. 4 Kings xxiv. 6. But it is not said that he was buried. S. Jer.—The Chaldees designed to send him to Babylon, (2 Par. xxxvi. 6,) but slew him on the road, (Usher, A. 3405,) or treated his corpse ignominiously after his arrival. Grot.

VER. 22. *Pastors,* or princes, whose expectations of aid will be frustrated. Osee xii. 1.

VER. 24. *Jechonias;* Joachin, (4 Kings xxiv. 6. W.) or Chenias, who did not take warning by his predecessor's misfortune.—*Ring,* or seal, if he were most dear to me, the prime minister of the greatest monarch. Agg. ii. 24. C.

VER. 27. *Mind;* ardently desiring and expecting to be liberated. C.

VER. 28. *Jechonias.* Prot. "Koniah, a despised broken idol? is he," &c. Sept. Alex. "Jechonias has been dishonoured as a vessel, of which there is no need, for he hath been snatched and cast," &c. H.

VER. 30. *Write this man barren.* That is, childless: not that he had no

children; but that his children should never sit on the throne of Juda. Ch. Ver. 28; Matt. i. 12; Eze. xvii. 24.

CHAP. XXIII. VER. 1. *Pastors.* Successors of Josias (C.) and false prophets. M.

VER. 3. *Multiplied.* The prophets subjoin tidings of peace to such as might cause affliction. Theodoret.

VER. 4, 5. *Pastors;* Zorobabel, &c., as figures of Christ, and of the pastors of his Church.—*No more,* as much as formerly. So many expressions must be understood.—*Branch.* Sept. "orient."—*Reign.* Zorobabel was not chief governor, (C.) though at the head of his tribe. H.

VER. 6. *Saved:* less disturbed. The world shall be redeemed. Luke ii. 14; Eph. ii. 14.—*Just.* Heb. "justice," by whom we are made just. He is the true God. Col. ii. 9, 14. C.—*Josedech* means "the Lord justice." C.—Sym "Lord, justify us."

VER. 9. *Prophets of falsehood.* He directs his discourse to them, and afterwards to the priests, being filled with amazement at their impending ruin.

VER. 10. *Adulterers;* impostors or idolaters.—*Cursing of the Lord,* or the abuse of his sacred name. C.—*Unlike.* Heb. "not right." H.

10 Because the land is full of adulterers, because the land hath mourned by reason of cursing, the fields of the desert are dried up: and their course is become evil, and their strength unlike.

11 For the prophet and the priest are defiled: and in my house I have found their wickedness, saith the Lord.

12 Therefore their way shall be as a slippery way in the dark: for they shall be driven on, and fall therein: for I will bring evils upon them, the year of their visitation, saith the Lord.

13 And I have seen folly in the prophets of Samaria: they prophesied in Baal, and deceived my people Israel.

14 And I have seen the likeness of adulterers, and the way of lying in the prophets of Jerusalem: and they strengthened the hands of the wicked, that no man should return from his evil doings: they are all become unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore, thus saith the Lord of hosts to the prophets: "Behold, I will feed them with wormwood, and will give them gall to drink: for, from the prophets of Jerusalem, corruption is gone forth into all the land.

16 Thus saith the Lord of hosts: "Hearken not to the words of the prophets that prophesy to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord.

17 They say to them that blaspheme me: The Lord hath said: "You shall have peace: and to every one that walketh in the perverseness of his own heart, they have said: No evil shall come upon you.

18 For who hath stood in the counsel of the Lord, and hath seen and heard his word? Who hath considered his word, and heard it?

19 "Behold the whirlwind of the Lord's indignation shall come forth, and a tempest shall break out and come upon the head of the wicked.

20 The wrath of the Lord shall not return till he execute it, and till he accomplish the thought of his heart: in the latter days you shall understand his counsel.

21 "I did not send prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 If they had stood in my counsel, and had made my words known to my people, I should have turned them from their evil way, and from their wicked doings.

23 Am I, think ye, a God at hand, saith the Lord, and not a God afar off?

24 Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth, saith the Lord?

25 I have heard what the prophets said, that prophesy lies in my name, and say: I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart?

27 Who seek to make my people forget my name through their dreams, which they tell every man to his neighbour: as their fathers forgot my name for Baal.

28 The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth: what hath the chaff to do with the wheat? saith the Lord.

29 Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces?

30 Therefore behold I *am against* the prophets, saith the Lord: who steal my words every one from his neighbour.

31 Behold I *am against* the prophets, saith the Lord: who use their tongues, and say: The Lord saith it.

32 Behold I *am against* the prophets that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who hath not profited this people at all, saith the Lord.

33 If therefore this people, or the prophet, or the priest, shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.

34 And, as for the prophet, and the priest, and the people, that shall say: The burden of the Lord: I will visit upon that man, and upon his house.

35 Thus shall you say every one to his neighbour and to his brother: What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall be mentioned no more, for every man's word shall be his burden: for you have perverted the words of the living God, of the Lord of hosts, our God.

37 Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

38 But if you shall say: The burden of the Lord: therefore, thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord:

39 Therefore, behold I will take you away, carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence.

40 "And I will bring an everlasting reproach upon

^a Supra, ix. 15.—^b Infra, xxvii. 9, and xxix. 8.—^c Supra, v. 12, and xiv. 13.

VER. 11. *Defiled*. Heb. "hypocrites." My priests retain the appearance of religion, to join with impostors in deluding the people.

VER. 15. *Gall*, or something mortally bitter. Chap. ix. 15. H.

VER. 16. *Own*. To rely on private judgment, and not on the Church, is a mark of falsehood. W.

VER. 18. *Counsel*. Heb. "secret." Which of you is acquainted with his designs? I will inform you that your perdition is at hand. Ver. 20. C.

VER. 21. *Not send*. The want of mission proves a prophet or preacher to be false. W.

VER. 22. *I should*. Some copies read *avertissent*, "they would have turned," conformably with the Heb., &c., and we should suspect that this was a mistake of the transcriber, if S. Jerom did not agree with the Vulg. in his commentary, (C.) though not in express terms (H.): "I also should not have abandoned them to impurity. . . Let us behold how heretics, having once given way to despair, . . seek the gratification of their sensual appetite." S. Jer.

^d Infra, xxx. 14.—^e Infra, xxvii. 15, and xxix. 9.—^f Supra, xx. 11.

VER. 27. *Dreams*, as if God had favoured them with his revelations. H.—*Fathers*; the false prophets of Baal, whom these imitate.

VER. 28. *Dream*, to those who are really sent by God, (C.) and recognised. 1 Cor. xiv. 29. H.

VER. 29. *Pieces*. True prophets will have a zeal for the conversion of souls. Chap. xx. 9; Heb. iv. 12.

VER. 30. *Neighbour*, causing those whom I have sent to be disregarded.

VER. 31. *Use*. Heb. also, "sharpen, or render smooth," and insinuating. Psal. xlix. 16. C.

VER. 33. *Burden*. *Mossa*, (H.) denotes a weight, or sometimes a prediction. C.

VER. 34. *Burden of the Lord*. This expression is here rejected and disallowed, at least for those times: because it was then used in mockery and contempt by the false prophets and unbelieving people, who ridiculed the repeated threats of Jeremias under the name of his *burdens*. Ch.

VER. 35. *Answered*. I will make you alter your language by chastisements

you, and a perpetual shame, which shall never be forgotten.

CHAP. XXIV.

Under the type of good and bad figs, he foretells the restoration of the Jews that had been carried away captive with Jechonias, and the desolation of those that were left behind.

THE Lord showed me : and behold two baskets full of figs, set before the temple of the Lord : after that Nabuchodonosor, king of Babylon, had carried away Jechonias, the son of Joakim, the king of Juda, and his chief men, and the craftsmen, and engravers of Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, like the signs of the first season : and the other basket had very bad figs, which could not be eaten, because they were bad.

3 And the Lord said to me : What seest thou, Jeremias ? And I said : Figs, the good figs, very good : and the bad figs, very bad, which cannot be eaten, because they are bad.

4 And the word of the Lord came to me, saying :

5 Thus saith the Lord, the God of Israel : Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good.

6 And I will set my eyes upon them to be pacified, and I will bring them again into this land : and I will build them up, and not pull them down : and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the Lord : and they shall be my people, and I will be their God : because they shall return to me with their whole heart.

8 And as the very bad figs, that cannot be eaten, because they are bad : thus saith the Lord : So will I give Sedecias, the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

9 And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth : to be a reproach, and a by-word, and a proverb, and to be a curse in all places to which I have cast them out.

10 And I will send among them the sword, and the famine, and the pestilence : till they be consumed out of the land which I gave to them, and their fathers.

CHAP. XXV.

The prophet foretells the seventy years' captivity. and, after that, the destruction of Babylon, and other nations.

* A. M. 3405, A. C. 599.—^b Supra, vii. 23; Infra, xviii. 6.—^c Infra, xxix. 17.
^d A. M. 3397, A. C. 607.

CHAP. XXIV. VER. 1. *Engravers.* Heb. "those who enclose." 4 Kings xxiv. 14, and 1 Kings xiii. 19.

VER. 2. *Season.* Appearing in autumn, and ripe in spring. Mic. vii. 1. C.

VER. 5. *Regard.* Lit. "know," with love. Psal. i. 6. H.—Jechonias was treated with honour, (4 Kings xxv. 27,) as well as Daniel, (ii. 48,) and Zorobabel, of the same family. Chap. xxix. 5. The captives, under Sedecias, (ver. 8,) were much more abused. Chap. xxix. 17. C.

VER. 6. *Up,* till the Messiah appear, and the true Israel of God, his disciples, to whom the promises chiefly pertain. They will continue for ever.

CHAP. XXV. VER. 1. *Babylon,* when he was associated by Nabopolassar, three years before his death, A. 3397. This year Joakim was taken to be conducted to Babylon, though he was afterwards permitted to remain on very hard conditions, while the sacred vessels, Daniel, &c. were taken away, and the seventy years of captivity commenced. They ended in the first of Cyrus, A. 3468. Usher.—*This chap. should be placed before the 24th and after the 26th.*

THE word that came to Jeremias concerning all the people of Juda, in the "fourth year of Joakim, the son of Josias, king of Juda, (the same is the first year of Nabuchodonosor, king of Babylon,)"

2 Which Jeremias, the prophet, spoke to all the people of Juda, and to all the inhabitants of Jerusalem, saying :

3 From the thirteenth year of Josias, the son of Amon, king of Juda, until this day ; this is the three and twentieth year, the word of the Lord hath come to me, and I have spoken to you rising before day, and speaking, and you have not hearkened.

4 And the Lord hath sent to you all his servants, the prophets, rising early, and sending, and you have not hearkened, nor inclined your ears to hear.

5 When he said : "Return ye, every one, from his evil way, and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and to your fathers, for ever and ever."

6 And go not after strange gods to serve them, and adore them : nor provoke me to wrath by the works of your hands, and I will not afflict you.

7 And you have not heard me, saith the Lord, that you might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore, thus saith the Lord of hosts : Because you have not heard my words :

9 Behold, I will send and take all the kindreds of the north, saith the Lord, and Nabuchodonosor, the king of Babylon, my servant : and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are round about it : and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations

10 And I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill, and the light of the lamp

11 And all this land shall be a desolation, and an astonishment : and all these nations shall serve the king of Babylon seventy years.

12 And when the seventy years shall be expired, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans : and I will make it perpetual desolations.

13 And I will bring upon that land all my words, that I have spoken against it, all that is written in this book, all that Jeremias hath prophesied against all nations :

* 4 Kings xvii. 13; Supra, xviii. 11; Infra, xxxv. 15.—^f 2 Par. xxxvi. 22; 1 Esd. i. 1; Infra, xxvi. 6, and xxix. 10; Dan. ix. 2.

VER. 9. *My servant.* So this wicked king is here called ; because God made him his instrument in punishing the sins of his people. Ch. W.

VER. 10. *Sound,* or songs of women turning the mill. Matt. xxiv. 41. C.—*Lamp,* or illuminations, on account of some victory, (H.) or festival. Pers. v. 180.

VER. 11. *Years.* Ver. 1. The neighbouring nations were also involved in this calamity, and were to be sent back by Cyrus. C.—Another period of seventy years is specified, (chap. xxix. 10,) during which the city and temple should remain in ruins, till the second of Hystaspes, A. 3485. Usher.—This system is not without difficulties. The present prediction seems rather to refer to the desolation, (Vatab. Agg. i. 2,) as appears from Zac. i. 12, or the prophet speaks of the same event in both places, dating from the year preceding the capture of Jerusalem, (A. 3415,) till Darius gave entire liberty to the Jews, A. 3485. We differ from Usher in the year allotted to Cyrus, who began to restore the Jews. 1 Esd. i. 5. C.—These seventy years are dated from the 11th of Sedecias. W.

14 For they have served them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

15 For thus saith the Lord of hosts, the God of Israel: Take the cup of wine of this fury at my hand: and thou shalt make all the nations to drink thereof, unto which I shall send thee.

16 And they shall drink, and be troubled, and be mad because of the sword, which I shall send among them.

17 And I took the cup at the hand of the Lord, and I presented it to all the nations to drink of it, to which the Lord sent me:

18 To wit, Jerusalem, and the cities of Juda, and the kings thereof, and the princes thereof: to make them a desolation, and an astonishment, and a hissing, and a curse, as it is at this day.

19 Pharaoh, the king of Egypt, and his servants, and his princes, and all his people.

20 And all in general: all the kings of the land of Ausitis, and all the kings of the land of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus.

21 And Edom, and Moab, and the children of Ammon.

22 And all the kings of Tyre, and all the kings of Sidon: and the kings of the land of the islands that are beyond the sea.

23 And Dedan, and Tema, and Buz, and all that have their hair cut round.

24 And all the kings of Arabia, and all the kings of the west, that dwell in the desert.

25 And all the kings of Zambri, and all the kings of Elam, and all the kings of the Medes:

26 And all the kings of the north, far and near, every one against his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac shall drink after them.

27 And thou shalt say to them: Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

28 And if they refuse to take the cup at thy hand to

drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink:

29 *For behold I begin to bring evil on the city wherein my name is called upon, and shall you be as innocent, and escape free? you shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 And thou shalt prophesy unto them all these words, and thou shalt say to them: ^bThe Lord shall roar from on high, and shall utter his voice from his holy habitation: roaring he shall roar upon *the place* of his beauty: the shout as it were of them that tread grapes shall be given out against all the inhabitants of the earth.

31 The noise is come even to the ends of the earth: for the Lord entereth into judgment with the nations: he entereth into judgment with all flesh; the wicked I have delivered up to the sword, saith the Lord.

32 Thus saith the Lord of hosts: Behold, evil shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.

33 And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

34 Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and you shall fall like precious vessels.

35 And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath wasted their pastures.

37 And the fields of peace have been silent, because of the fierce anger of the Lord.

38 He hath forsaken his covert as the lion, for their land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord.

CHAP. XXVI.

The prophet is apprehended and accused by the priests: but discharged by the princes.

^b Joel iii. 16; Amos i. 2.

VER. 12. *Punish.* Lit. *visit upon.* Ch.—Cyrus overturned the monarchy, and the city was ruined by degrees. Isa. xiii., and xiv., and xxi.

VER. 14. *Kings.* They perfidiously joined the Chaldees, after making a league with Sedecias. Chap. xxvii. 3. This is condemned, (C.) and not precisely their submitting to Nabuchodonosor. Chap. xxviii. 8.

VER. 15. *Fury.* Chastisement. Isa. li. 17.—*All*, who might be then at Jerusalem. C.—The cup metaphorically denotes God's wrath. Psal. lxxiv. 9. W.

VER. 19. *Pharaoh*, who was defeated (Ezec. xxx. 25) coming to assist Juda, (chap. xxxvii.,) and again plundered after the taking of Tyre. Ezec. xxix. 18.

VER. 20. *In.* Heb. "the mixed multitude," (Exod. xii. 38. C.) or "Arabs." Grot.—*Ausitis*, near Palmyra. Job i. 1.—*Azotus*, taken by the Egyptians, and afterwards by the Chaldees. Chap. xlvii. 2.

VER. 22. *Kings.* Ithobaal (Jos. Ant. x. 11) had many governors under him. Nabuchodonosor besieged Tyre for thirteen years. Ezec. xxvi., &c.—*Sea*, or Gibraltar. See Jos. sup. v. 22. H.—He had navies on the Mediterranean. Ezec. xxx. 9.

VER. 25, 26. *Zambri*, sprung from Cethura, and dwelling in Arabia, (C.) or Persia, (S. Jer.), where Pliny (vi. 28) places the Zamarenians.—*Elam*. Persians, (H.) by the sword of Alexander, (S. Jer.), or Cyrus subdued those who were subject to the Medes, and united the two nations.—*North*. Armenia, &c., subdued by Cyrus and by Alexander.—*Brother*. When Cyrus stood up for the Persians. All shall drink, as at a feast, (C.) of this bitter wine.—*Face*, and forming the empire of Babylon. H.—*Sesac*. That is, Babel, or Babylon; which after bring-

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ing all these people under her yoke, should quickly fall and be destroyed herself. Ch.

VER. 29. *City.* Jerusalem first fell a prey.

VER. 30. *Beauty.* The temple, which was like the palace (C.) of the great king. H.—*Grapes*. Great feasting was then customary. The soldiers rushing to battle, "answer" the Lord. Sept. C.

VER. 31. *Flesh.* He will justify his conduct, particularly at the last day.

VER. 32. *To nation.* Jerusalem, Tyre, Syria, desert Arabia, Ammon, Idumea, and Egypt, shall fall one after another. Thus Cyrus will attack the Medes, Asia, and Babylon.

VER. 34. *Leaders.* Sept. "rams." He addresses the princes.—*Vessels* Sept. "chosen rams," fattened for slaughter.

VER. 38. *The dove.* This is commonly understood of Nabuchodonosor, whose military standard, they say, was a dove. But the Hebrew word *Jonah*, which is here rendered *a dove*, may also signify a waster or oppressor, which name better agrees to that unmerciful prince; or by comparison, as a dove's flight is the swiftest, so would their destruction come upon them. Ch.—Sept. "waste or impassable before the great sword." Chap. iv. 7. H.—While God, like a lion, protected his people, none durst invade them. M.—What is said respecting the Babylonian standards is very dubious, (Grot. C.) as the same expression is applied to the Persians, (chap. i. 16. M.) though it may there also be understood of the Chaldeans. H.

CHAP. XXVI. VER. 1. *Beginning*, after Joakim had reigned some time. Ver. 21.

IN the beginning of the reign of Joakim, the son of Josias, king of Juda, came this word from the Lord, saying:

2 Thus saith the Lord: Stand in the court of the house of the Lord, and speak to all the cities of Juda, out of which they come, to adore in the house of the Lord, all the words which I have commanded thee to speak unto them: leave not out one word.

3 If so be they will hearken, and be converted every one from his evil way; that I may repent me of the evil that I think to do unto them for the wickedness of their doings.

4 And thou shalt say to them: Thus saith the Lord: If you will not hearken to me to walk in my law, which I have given you,

5 To give ear to the words of my servants, the prophets, whom I sent to you rising up early, and sending, and you have not hearkened:

6 ^b I will make this house like Silo,^c and I will make this city a curse to all the nations of the earth.

7 And the priests, and the prophets, and all the people, heard Jeremias speaking these words in the house of the Lord.

8 And when Jeremias had made an end of speaking all that the Lord had commanded him to speak to all the people: the priests, and the prophets, and all the people laid hold of him, saying: Let him be put to death.

9 Why hath he prophesied in the name of the Lord, saying: This house shall be like Silo: and this city shall be made desolate, without an inhabitant? And all the people were gathered together against Jeremias, in the house of the Lord.

10 And the princes of Juda heard these words: and they went up from the king's house into the house of the Lord, and sat in the entry of the new gate of the house of the Lord.

11 And the priests and the prophets spoke to the princes, and to all the people, saying: The judgment of death is for this man: because he hath prophesied against this city, as you have heard with your ears.

12 Then Jeremias spoke to all the princes, and to all the people, saying: ^d The Lord sent me to prophesy concerning this house, and concerning this city, all the words that you have heard.

13 ^e Now, therefore, amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent him of the evil he hath spoken against you.

14 But, as for me, behold I am in your hands: do with me what is good and right in your eyes:

^a A. M. 3395, A. C. 609.—^b 1 Kings iv. 2, and 10.—^c Supra, vii. 22.

VER. 3. *If.* God is not ignorant, (C.) but he preserves man's free-will. S. Jer.

VER. 8. *Death.* The pretext was plausible, as God seemed to have promised the temple an eternal duration. 3 Kings ix. 3. The Jews accused Christ of the like crime. Matt. xxvi. 61. Such questions were brought before the sanhedrim and priests. Chap. xxvi. 57. But the latter are here (C.) the chief accusers with "the false prophets." Sept. H.—The princes, moved by the elders, (ver. 17,) accuit the prophet, (C.) at the persuasion of Ahicam. Ver. 24. Several priests would probably judge along with the other princes, as the examination of impostors belonged chiefly to their tribunal. H.

VER. 17. *Ancients.* They declare what happened about a hundred years before, respecting Micheas, iii. 12. C.

VER. 18. *Mountain.* Sion, on which the house of the Lord was built. Conquerors have sometimes ploughed up cities. C

15 But know ye, and understand, that if you put me to death, you will shed innocent blood against your own selves, and against this city, and the inhabitants thereof. For, in truth, the Lord sent me to you, to speak all these words in your hearing.

16 Then the princes, and all the people said to the priests, and to the prophets: There is no judgment of death for this man: for he hath spoken to us in the name of the Lord our God.

17 And some of the ancients of the land rose up: and they spoke to all the assembly of the people, saying:

18 Micheas, of Morasthi, was a prophet, in the days of Ezechias, king of Juda, and he spoke to all the people of Juda, saying: Thus saith the Lord of hosts: 'Sion shall be ploughed like a field, and Jerusalem shall be a heap of stones: and the mountain of the house the high places of woods.

19 Did Ezechias, king of Juda, and all Juda, condemn him to death? did they not fear the Lord, and beseech the face of the Lord: and the Lord repented of the evil that he had spoken against them? therefore, we are doing a great evil against our souls.

20 There was also a man that prophesied in the name of the Lord, Urias, the son of Semei, of Cariathiarim, and he prophesied against this city, and against this land, according to all the words of Jeremias.

21 And Joakim, and all his men in power, and his princes, heard these words: and the king sought to put him to death. And Urias heard it, and was afraid, and fled, and went into Egypt.

22 And king Joakim sent men into Egypt, Elnathan, the son of Achobor, and men with him into Egypt.

23 And they brought Urias out of Egypt: and brought him to king Joakim, and he slew him with the sword: and he cast his dead body into the graves of the common people.

24 So the hand of Ahicam, the son of Saphan, was with Jeremias, that he should not be delivered into the hands of the people, to put him to death.

CHAP. XXVII.

The prophet sends chains to divers kings, signifying that they must bend their necks under the yoke of the king of Babylon. The vessels of their temple shall not be brought back till all the rest are carried away.

IN the beginning of the reign of Joakim, the son of Josias, king of Juda, this word came to Jeremias, from the Lord, saying:

2 Thus saith the Lord, to me: Make thee bands, and chains: and thou shalt put them on thy neck.

3 And thou shalt send them to the king of Edom, and

^d Supra, xxv. 11.—^e Supra, vii. 3.—^f Mic. iii. 12.—^g A. M. 3395, A. C. 609.

VER. 20. *There was.* The adversaries make this reply, or the others contrast the conduct of Joakim with the piety of Ezechias.

VER. 24. *Ahicam.* A man employed under Josias, (4 Kings xxii. 12.) and father of Godolias, who was also the protector of Jeremias. Chap. xxxix. 14, and 4 Kings xxv. 22. C.

CHAP. XXVII. VER. 1. *Joakim.* This revelation was made to the prophet in the beginning of the reign of Joakim: but the bands were not sent, to the princes here named, before the reign of Sedecias. Ver. 3. Ch.—As far as Juda may belong to the last chapter. S. Jerom includes the whole verse. H.

VER. 2. *Chains.* Heb. "a yoke and pole," (C.) or piece of wood for the necks of slaves. S. Jer.

VER. 3. *Edom.* Thus he exercises the function of prophet among the nations Chap. i. 5. These had come to compliment Sedecias, or rather to form a league.

to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers that are come to Jerusalem, to Sedecias, the king of Juda.

4 And thou shalt command them to speak to their masters: Thus saith the Lord of hosts, the God of Israel: Thus shall you say to your masters:

5 I made the earth, and the men, and the beasts that are upon the face of the earth, by my great power, and by my stretched out arm: and I have given it to whom it seemed good in my eyes.

6 And now I have given all these lands into the hand of Nabuchodonosor, king of Babylon, my servant: moreover also the beasts of the field I have given him to serve him.

7 And all nations shall serve him, and his son, and his son's son: till the time come for his land and himself: and many nations and great kings shall serve him.

8 But the nation and kingdom that will not serve Nabuchodonosor, king of Babylon, and whosoever will not bend his neck under the yoke of the king of Babylon: I will visit upon that nation with the sword, and with famine, and with pestilence, saith the Lord: till I consume them by his hand.

9 *Therefore, hearken not to your prophets and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king of Babylon.

10 For they prophesy lies to you: to remove you far from your country, and cast you out, and to make you perish.

11 But the nation that shall bend down their neck under the yoke of the king of Babylon, and shall serve him: I will let them remain in their own land, saith the Lord: and they shall till it, and dwell in it.

12 And I spoke to Sedecias, the king of Juda, according to all these words, saying: Bend down your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live.

13 Why will you die, thou and thy people by the sword, and by famine, and by the pestilence, as the Lord hath spoke against the nation that will not serve the king of Babylon?

14 Hearken not to the words of the prophets, that say to you: You shall not serve the king of Babylon: for they tell you a lie.

15 ^bFor I have not sent them, saith the Lord: and they prophesy in my name falsely: to drive you out, and that you may perish, both you and the prophets, that prophesy to you.

16 I spoke also to the priests, and to this people, say-

ing. Thus saith the Lord: Hearken not to the words of your prophets, that prophesy to you, saying: Behold, the vessels of the Lord shall now in a short time be brought again from Babylon: for they prophesy a lie unto you.

17 Therefore, hearken not to them, but serve the king of Babylon, that you may live. Why should this city be given up to desolation?

18 But if they be prophets, and the word of the Lord be in them: let them interpose themselves before the Lord of hosts, that the vessels which were left in the house of the Lord, and in the house of the king of Juda, and in Jerusalem, may not go to Babylon.

19 For thus saith the Lord of hosts ^cto the pillars, and to the sea, and to the bases, and to the rest of the vessels that remain in this city:

20 Which Nabuchodonosor, the king of Babylon, did not take, when he carried away Jechonias, the son of Joakim, the king of Juda, from Jerusalem to Babylon, and all the great men of Juda and Jerusalem.

21 For thus saith the Lord of hosts, the God of Israel, to the vessels that are left in the house of the Lord, and in the house of the king of Juda and Jerusalem:

22 They shall be carried to Babylon, and there they shall be until the day of their visitation, saith the Lord: and I will cause them to be brought, and to be restored in this place.

CHAP. XXVIII.

The false prophecy of Hananias: he dies that same year as Jeremias foretold

AND it came to pass in that year, in the beginning of the reign of Sedecias, king of Juda, in the fourth year, ^din the fifth month, that Hananias, the son of Azur, a prophet, of Gabaon, spoke to me, in the house of the Lord, before the priests, and all the people, saying:

2 Thus saith the Lord of hosts, the God of Israel: I have broken the yoke of the king of Babylon.

3 As yet, two years of days, and I will cause all the vessels of the house of the Lord to be brought back into this place, which Nabuchodonosor, king of Babylon, took away from this place, and carried them to Babylon.

4 And I will bring back to this place, Jechonias, the son of Joakim, king of Juda, and all the captives of Juda, that are gone to Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

5 And Jeremias, the prophet, said to Hananias, the prophet, in the presence of the priests, and in the presence of all the people that stood in the house of the Lord:

6 And Jeremias, the prophet, said: Amen, the Lord do so: the Lord perform thy words, which thou hast prophesied: that the vessels may be brought again into the

* Supra, xxiii. 16; Infra, xxix. 8.—^b Supra, xiv. 14, and xxiii. 21; Infra, xxix. 9.

VER. 6. *Beasts.* The property of those people, or the most barbarous nations. S. Jer.

VER. 7. *His son;* viz. Evilmerodach; and his son's son, viz. Nabonydus, or Nabonadius, the *Baltassar* of Daniel, (chap. v.,) and the last of the Chaldean kings. Ch.

VER. 9. *Prophets,* who deluded the Jews, as *diviners* did the Gentiles.

VER. 10. *To remove.* Heb. "that I may," &c. This will be the effect, though contrary to their intention.

VER. 11. *In it.* None complied, and though the Idumeans, &c. joined the Chaldees against Juda, they were punished (C.) for their former league. Ver. 9. H.

VER. 16. *Time.* Hananias specified *two years*, (chap. xxviii. 3,) which proved

false. Some "silver vessels," (Bar. i. 8,) and not those of gold, it seems, (C.) or not all, (H.) were restored at the request of Saraïas. chap. ii. 59.

VER. 18. *Hosts.* If they prevail, account me a false prophet. C.

CHAP. XXVIII. VER. 1. *Juda.* So far Sanctius joins with the former chapter, improperly.—*In the fourth year,* seems rather an interpolation; though the Sept. omit *in the beginning*, &c., to reconcile the passage; and others date the fourth year from the last sabbatical one, which is quite unusual. See chap. xxvii. 1. C.—Sedecias reigned eleven years, so that the fourth might be said to be the beginning. W.—*Prophet.* Sept. "false prophet," to explain the meaning: the original denotes any prophet. S. Jer. H.

VER. 6. *Do.* Heb. also, "will do." He speaks ironically; or shows that he wishes not the misfortune of his countrymen. C.

house of the Lord, and all the captives may return out of Babylon to this place.

7 Nevertheless, hear this word, that I speak in thy ears, and in the ears of all the people :

8 The prophets that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.

9 The prophet that prophesied peace : when his word shall come to pass, the prophet shall be known, whom the Lord hath sent in truth.

10 And Hananias, the prophet, took the chain from the neck of Jeremias, the prophet, and broke it.

11 And Hananias spoke in the presence of all the people, saying : Thus saith the Lord : Even so will I break the yoke of Nabuchodonosor, the king of Babylon, after two full years, from off the neck of all the nations.

12 And Jeremias, the prophet, went his way. And the word of the Lord came to Jeremias, after that Hananias, the prophet, had broken the chain from off the neck of Jeremias, the prophet, saying :

13 Go, and tell Hananias : Thus saith the Lord : Thou hast broken chains of wood, and thou shalt make for them chains of iron.

14 For thus saith the Lord of hosts, the God of Israel : I have put a yoke of iron upon the neck of all these nations, to serve Nabuchodonosor, king of Babylon, and they shall serve him : moreover also I have given him the beasts of the earth.

15 And Jeremias, the prophet, said to Hananias, the prophet : Hear now, Hananias : the Lord hath not sent thee, and thou hast made this people to trust in a lie.

16 Therefore, thus saith the Lord : Behold, I will send thee away from off the face of the earth : this year shalt thou die : for thou hast spoken against the Lord.

17 And Hananias, the prophet, died in that year, in the seventh month.

CHAP. XXIX.

Jeremias writeth to the captives in Babylon, exhorting them to be easy there, and not to hearken to false prophets. That they shall be delivered after seventy years. But those that remain in Jerusalem shall perish by the sword, famine, and pestilence. And that Achab, Sedecias, and Semeias, false prophets, shall die miserably.

NOW "these are the words of the letter which Jeremias, the prophet, sent from Jerusalem, to the residue of the ancients that were carried into captivity, and to the priests, and to the prophets, and to all the people whom Nabuchodonosor had carried away from Jerusalem to Babylon :

2 After that Jechonias, the king, and the queen, and

* A. M. 3405, A. C. 599.—^b Supra, xiv. 14, and xxiii. 16, and xxvii. 15.

VER. 9. *Truth.* This criterion was given by Moses ; and another was assigned in case the prophet attempted to introduce idolatry, which was not here the case. Deut. xiii. and xviii. 20. C.

VER. 10. *Chain, or wooden yoke.* Chap. xxvii. 2. H.

CHAP. XXIX. VER. 1. *Letter.* Lit. "book." H.—It was probably sent at the beginning of the reign of Sedecias by his ambassadors, and is different from that sent by Baruch, i., and chap. lli. 28.—*Prophets.* Chal. "scribes." C.—Sept. "false prophets." Ver. 8. H.—Daniel had begun to prophesy, A. 3402. Ezechiel commenced only five years after the captivity of Jechonias. C.—Jeremias declares that the captivity would continue long. He comforts and rebukes to chap. xl. W.

VER. 5. *Build.* Establish yourselves, as you must remain a long time in captivity. We are exhorted not to be attached to the things of the world, to re-

the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsmen, and the engravers, were departed out of Jerusalem.

3 By the hand of Elasa, the son of Saphan, and Gamarias, the son of Helcias, whom Sedecias, king of Juda, sent to Babylon, to Nabuchodonosor, king of Babylon, saying :

4 Thus saith the Lord of hosts, the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon :

5 Build ye houses, and dwell in them : and plant orchards, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters : and take wives for your sons, and give your daughters to husbands, and let them bear sons and daughters : and be ye multiplied there, and be not few in number.

7 And seek the peace of the city, to which I have caused you to be carried away captives ; and pray to the Lord for it : for in the peace thereof shall be your peace.

8 For thus saith the Lord of hosts, the God of Israel : ^bLet not your prophets that are in the midst of you, and your diviners, deceive you : and give no heed to your dreams which you dream :

9 For they prophesy falsely to you in my name : and I have not sent them, saith the Lord.

10 "For thus saith the Lord : When the seventy years shall begin to be accomplished in Babylon, I will visit you : and I will perform my good word in your favour, to bring you again to this place.

11 For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

12 And you shall call upon me, and you shall go : and you shall pray to me, and I will hear you.

13 You shall seek me, and shall find me : when you shall seek me with all your heart.

14 And I will be found by you, saith the Lord : and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord : and I will bring you back from the place to which I caused you to be carried away captive.

15 Because you have said : The Lord hath raised us up prophets in Babylon :

16 For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

* Supra, xxv. 12 ; 2 Par. xxxvi. 21 ; 1 Esd. i. 1 ; Dan. ix. 2.

mind us that we shall not live long. Chap. xvi. 2, and xxxv. 7, and 1 Cor. vii. 29.

VER. 7. *Peace.* We must submit to the magistrates where we reside. Bar. i. 11, and 1 Tim. ii. 1.

VER. 10. *Seventy.* Dating from the 4th of Joakim to the 1st of Cyrus, A. 3468. C. See chap. xxv. 1, 11. H.

VER. 11. *An end.* Sept. "these things." This version is much abridged. From ver. 15 to 21 is omitted in S. Jerom's and the Rom. edit. ; but not in the Comp. or Theodoret. C.—Grabe inserts what is wanting, and places the 15th at the end of our 20th verse. H.

VER. 15. *Said.* Expressing your confidence in Providence ; or rather, if we join this with what follows, he rebukes them for trusting in false prophets, who

17 Thus saith the Lord of hosts: ^aBehold, I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs, that cannot be eaten, because they are very bad.

18 And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

19 Because they have not hearkened to my words, saith the Lord: which I sent to them by my servants, the prophets, rising by night, and sending: and you have not heard, saith the Lord.

20 Hear ye, therefore, the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

21 Thus saith the Lord of hosts, the God of Israel, to Achab, the son of Colias, and to Sedecias, the son of Maasias, who prophesy unto you in my name, falsely: Behold I will deliver them up into the hands of Nabuchodonosor, the king of Babylon: and he shall kill them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon, saying: The Lord make thee like Sedecias, and like Achab, whom the king of Babylon fried in the fire:

23 Because they have acted folly in Israel, and have committed adultery with the wives of their friends, and have spoken lying words in my name, which I commanded them not: I am the judge, and the witness, saith the Lord.

24 And to Semeias, the Nehelamite, thou shalt say:

25 Thus saith the Lord of hosts, the God of Israel: Because thou hast sent letters in thy name to all the people that are in Jerusalem, and to Sophonias, the son of Maasias, the priest, and to all the priests, saying:

26 The Lord hath made thee priest instead of Joiada, the priest, that thou shouldst be ruler in the house of the Lord, over every man that raveth and prophesieth, to put him in the stocks, and into prison.

27 And now why hast thou not rebuked Jeremias, the Anathothite, who prophesieth to you?

28 For he hath also sent to us, in Babylon, saying: It is a long time: Build ye houses, and dwell in them: and plant gardens, and eat the fruits of them.

^a Supra, xxiv. 9, and 10.—^b A. M. 3406, A. C. 598.

29 So Sophonias, the priest, read this letter in the hearing of Jeremias, the prophet.

30 And the word of the Lord came to Jeremias, saying:

31 Send to all them of the captivity, saying: Thus saith the Lord to Semeias, the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath caused you to trust in a lie:

32 Therefore, thus saith the Lord: Behold, I will visit upon Semeias, the Nehelamite, and upon his seed: he shall not have a man to sit in the midst of this people, and he shall not see the good that I will do to my people, saith the Lord: because he hath spoken treason against the Lord.

CHAP. XXX.

God will deliver his people from their captivity: Christ shall be their King and his Church shall be glorious for ever.

THIS^b is the word that came to Jeremias from the Lord, saying:

2 Thus saith the Lord, the God of Israel, saying: Write thee all the words that I have spoken to thee, in a book.

3 For behold the days come, saith the Lord, and I will bring again the captivity of my people Israel and Juda, saith the Lord: and I will cause them to return to the land which I gave to their fathers, and they shall possess it.

4 And these are the words that the Lord hath spoken to Israel and to Juda:

5 For thus saith the Lord: We have heard a voice of terror: there is fear, and no peace.

6 Ask ye, and see if a man bear children? why then have I seen every man with his hands on his loins, like a woman in labour, and all faces are turned yellow?

7 ^cAlas, for that day is great, neither is there the like to it: and it is the time of tribulation to Jacob, but he shall be saved out of it.

8 And it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:

9 But they shall serve the Lord, their God, and David their king, whom I will raise up to them.

10 ^dTherefore, fear thou not, my servant Jacob, saith the Lord, neither be dismayed, O Israel: for, behold, I will save thee from a country afar off, and thy seed from

^e Joel ii. 11; Amos v. 18; Soph. i. 15.—^f Isa. xliii. 1, and xliv. 2; Luke i. 70.

represented their condition as worse than that of their brethren, who were left behind; whereas it was really better. Ver. 17; chap. xxiv. 2, 8. C.

VER. 22. *Curse.* Ver. 18. The malediction which has befallen the Jews, "overtake thee." W.—*Fire*, in frying-pans, (see 2 Mac. vii. 5,) or cauldrons of boiling oil.

VER. 23. *Folly.* A crime. Judg. xix. 23, and 2 Kings xiii. 12.—*Witness*, the sovereign truth. C.

VER. 24. *And.* God orders his prophet what to say, to an accusation sent from Babylon, in consequence of the former letter. Ver. 5, 28. H.

VER. 25. *The second priest*, (4 Kings xxv. 18,) a chief officer of the temple. Chap. xxi. 1.

VER. 26. *Joiada*, whose zeal had been conspicuous long before, under Joas, in persuading him to destroy the false prophets. 4 Kings xi. 17. Sophonias is exhorted to imitate him, by treating Jeremias in like manner. C.—*Thou*. Heb. "ye should be officers." Prot. H.—There were many chief priests.—*Raveth*. Heb. "is possessed, and counterfeits the prophet." Such were to be slain, being confined till sentence had been passed. Deut. xviii. 20. C

VER. 28. *Time*, before you will return. H.

VER. 32. *Sit*, in an honourable station, or they shall all die. C.

CHAP. XXX. VER. 2. *Book*. This was spoken in the reign of Sedecias, for the people's conviction. The prophet had received orders to write in the fourth year of Joakim. Chap. xxxvi. 1. C.

VER. 3. *Come*. Some in S. Jerom explain this and the following chapter of the end of the world, when all shall confess Christ. Others refer them to the preaching of the gospel alone. E. T.—But the return from captivity is specified, as prefiguring that event. S. Thomas, &c. C.

VER. 5. *We*. Jeremias is ordered to express the alarms of the captives at the news of the destruction of Jerusalem, or rather of the Chaldee empire, by Cyrus.

VER. 7. *Great*, and terrible for this city, the outer walls of which shall be demolished, (Beros. C.) and all its glory perish. H.—*Of it*. Cyrus liberated the Jews. 1 Esd. i.

VER. 9. *David*. That is, Christ, of the house of David. Ch. Ezec. xxxvii. 24; Osee iii. 5.

the land of their captivity: and Jacob shall return, and be at rest, and abound with all good things, and there shall be none whom he may fear:

11 For I am with thee, saith the Lord, to save thee: for I will utterly consume all the nations among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayest not seem to thyself innocent.

12 For thus saith the Lord: Thy bruise is incurable, thy wound is very grievous.

13 There is none to judge thy judgment to bind it up: thou hast no healing medicines.

14 All thy lovers have forgotten thee, and will not seek after thee: for I have wounded thee with the wound of an enemy, with a cruel chastisement: by reason of the multitude of thy iniquities, thy sins are hardened.

15 Why criest thou for thy affliction? thy sorrow is incurable: for the multitude of thy iniquity, and for thy hardened sins, I have done these things to thee.

16 Therefore, all they that devour thee, shall be devoured: and all thy enemies shall be carried into captivity: and they that waste thee shall be wasted; and all that prey upon thee, will I give for a prey.

17 For I will close up thy scar, and will heal thee of thy wounds, saith the Lord. Because they have called thee, O Sion, an outcast: This is she that hath none to seek after her.

18 Thus saith the Lord: Behold, I will bring back the captivity of the pavilions of Jacob, and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof.

19 And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be made few: and I will glorify them, and they shall not be lessened.

20 And their children shall be as from the beginning, and their assembly shall be permanent before me: and I will visit against all that afflict them.

21 And their leader shall be of themselves: and their prince shall come forth from the midst of them: and I will bring him near, and he shall come to me: for who is this that setteth his heart to approach to me, saith the Lord?

22 And you shall be my people: and I will be your God.

^a Supra, xxiii. 19.

23 Behold the whirlwind of the Lord, his fury going forth, a violent storm, it shall rest upon the head of the wicked.

24 The Lord will not turn away the wrath of his indignation, till he hath executed and performed the thought of his heart: in the latter days you shall understand these things.

CHAP. XXXI.

The restoration of Israel. Rachel shall cease from mourning. The new covenant. The Church shall never fail.

AT that time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord: The people that were left and escaped from the sword, found grace in the desert: Israel shall go to his rest.

3 The Lord hath appeared from afar to me. Yea, I have loved thee with an everlasting love; therefore have I drawn thee, taking pity on thee.

4 And I will build thee again, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and they shall not gather the vintage before the time:

6 For there shall be a day, in which the watchmen on Mount Ephraim shall cry: "Arise, and let us go up to Sion, to the Lord our God."

7 For thus saith the Lord: Rejoice ye in the joy of Jacob, and neigh before the head of the Gentiles: shout ye, and sing, and say: Save, O Lord, thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and will gather them from the ends of the earth: and among them shall be the blind and the lame, the woman with child, and she that is bringing forth together, a great company of them returning hither.

9 They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to Israel, and Ephraim is my first-born.

10 Hear the word of the Lord, O ye nations, and declare it in the islands that are afar off, and say: He that scattered Israel will gather him: and he will keep him as the shepherd doth his flock.

^b A. M. 3406.—^c Isa. ii. 3; Mic. iv. 2.

VER. 11. *Nations*, which are now no more. Grabe supplies ver. 10, 11, 15, and 22. H.—*Judgment*, like a father, (C.) though the *chastisement* may seem cruel, ver. 14. H.—Heb. "with justice, but I will not deny thee for ever." Chal. "utterly." C.

VER. 14. *Lovers*. Nations which had seduced thee to worship their idols. H.—*Enemy*. This judgment (ver. 11) was requisite. C.

VER. 16. *Prey*. The Romans utterly overturned the Macedonian empire, (H.) as the former had done the Persian, and they the Chaldean monarchy, which has risen on the ruins of the Assyrian empire. But the Jews rise as it were from their ashes. C.

VER. 18. *Temple*. After seventy years it was rebuilt.

VER. 19. *Play*, or laugh. C.—Prot. "make merry." Chap. xxxi. 4.—*Lessened*. The Jews were as numerous in our Saviour's time (H.) as ever they had been. C.

VER. 21. *Leader*. Zerobabel, the figure (Theod.) of Christ, who is here meant. C.—He springs from Jacob. W.—The sceptre was not taken away till his coming. Gen. xlix. H.—*Who*. Cyrus alludes to this passage in his decree. 1 Esd. i. C.—The prediction is fully verified in Christians. S. Jer.—Christ is near to God, being one. John xiv. W.

CHAP. XXXI. VER. 2. *Desert*. From which the former inhabitants had been driven, (4 Kings xvii. 6, 24. C.) or, as those under Moses were favoured, (H.) so shall the captives. Grot.—Sept. "I found him warm," (*θερμὸν* means also a *lupin*, which has misled the old Latin interpreters. S. Jer.) murdered "in the desert, with those slain by the sword. Go, and destroy not Israel." H.

VER. 3. *Afar*. He has seemed to despise me, (S. Jer.) or he has spoken to my ancestors. C.

VER. 5. *Samaria*. Its wine was famous. Judg. ix. 27. Jos. Bel. iii. 2.—*Time*, three years being elapsed. Lev. xix. 35. C.—Prot. "plant, and shall eat (marg. profane) them as common things." They shall not be too greedy, (H.) but shall have leisure to enjoy the fruits of their labour. C.

VER. 6. *Watchmen*. Some were stationed on eminences to observe the first appearances of the moon, (C.) which was a sort of festival. H.

VER. 7. *Head*. Rejoice over Babylon.

VER. 9. *Shall*, or "came" into captivity. Bar. vi. 6; Psal. cxxv. 6; Isa. lxi. 20.—*Way*. They shall find every accommodation, and plenty of water. Isa. xxxv. 7, and xlix. 10.—*Born*. Chal. "beloved." I will treat the ten tribes as well as Juda. Christ inebriates his disciples with his graces. C.